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**REPORT**

OF THE

**AMERICAN BOARD OF COMMISSIONERS**

FOR

**Foreign Missions,**

READ AT THE

**TWENTY-SIXTH ANNUAL MEETING,**

HELD IN THE

**CITY OF BALTIMORE, SEPTEMBER 9, 10, & 11,**

**1835.**

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**BOSTON:**

**PRINTED FOR THE BOARD, BY CROCKER & BREWSTER.**

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**1835.**





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1835-36

## MEMBERS OF THE BOARD.

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### CORPORATE MEMBERS.

[The names under each State, are arranged according to the order of election.]

*Time of  
Election.*

#### Maine.

- 1813. Gen. HENRY SEWALL, Augusta.
- 1820. WILLIAM ALLEN, D. D. President of Bowdoin College.
- 1832. ENOCH POND, D. D. Professor in the Theological Seminary at Bangor.

#### New Hampshire.

- 1820. JOHN HUBBARD CHURCH, D. D. Pelham.
- 1830. Hon. GEORGE SULLIVAN, Exeter.
- 1832. NATHAN LORD, D. D. President of Dartmouth College.

#### Vermont.

- 1818. Hon. CHARLES MARSH, Woodstock.
- 1821. JOSHUA BATES, D. D. President of Middlebury College.

#### Massachusetts.

- 1810. WILLIAM BARTLET, Esq. Newburyport.
- 1818. Hon. WILLIAM REED, Marblehead.
- 1819. LEONARD WOODS, D. D. Professor in the Theological Seminary at Andover.
- 1821. SAMUEL HUBBARD, LL. D. Boston.
- 1821. WARREN FAY, D. D. Charlestown.
- 1823. EDWARD D. GRIFFIN, D. D. President of Williams College.
- 1823. HEMAN HUMPHREY, D. D. President of Amherst College.
- 1826. JOHN CODMAN, D. D. Dorchester.
- 1826. Hon. LEWIS STRONG, Northampton.
- 1826. JUSTIN EDWARDS, D. D. Andover.
- 1827. JOHN TAPPAN, Esq. Boston.
- 1828. HENRY HILL, Esq. Boston.
- 1832. His Honor SAMUEL T. ARMSTRONG, Boston.
- 1832. Rev. RUFUS ANDERSON, Boston.
- 1832. Rev. DAVID GREENE, Boston.
- 1832. CHARLES STODDARD, Esq. Boston.
- 1834. Rev. SYLVESTER HOLMES, New Bedford.
- 1835. DANIEL NOYES, Esq. Boston.

#### Connecticut.

- 1810. CALVIN CHAPIN, D. D. Wethersfield.
- 1817. JEREMIAH DAY, D. D. LL. D. President of Yale College.
- 1819. JOHN COTTON SMITH, LL. D. Sharon.
- 1823. BENNET TYLER, D. D. Professor in the Theol. Institute at East Windsor.
- 1832. NOAH PORTER, D. D. Farmington.

#### New York.

- 1812. JAMES RICHARDS, D. D. Professor in the Theological Seminary at Auburn.
- 1812. ELIPHALET NOTT, D. D. President of Union College.
- 1812. HENRY DAVIS, D. D. Clinton.

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- 1813. ALEXANDER PROUDFIT, D. D. Salem.
- 1816. STEPHEN VAN RENSSELAER, LL. D. Albany.
- 1823. S. V. S. WILDER, Esq. New York city.
- 1824. DAVID PORTER, D. D. Catskill.
- 1824. GARDINER SPRING, D. D. New York city.
- 1824. ELEAZAR LORD, Esq. New York city.
- 1826. NATHANIEL W. HOWELL, LL. D. Canandaigua.
- 1826. \*WILLIAM McMURRAY, D. D. New York city.
- 1826. JOHN NITCHIE, Esq. New York city.
- 1826. THOMAS DE WITT, D. D. New York city.
- 1826. NATHAN S. S. BEMAN, D. D. Troy.
- 1826. THOMAS McAULEY, D. D. LL. D. New York City.
- 1832. ORRIN DAY, Esq. Catskill.
- 1832. ZECHARIAH LEWIS, Esq. Brooklyn.
- 1834. JAMES M. MATHEWS, D. D. Chancellor of the New York University.

#### **New Jersey.**

- 1812. SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton.
- 1824. PHILIP MILLEDOLER, D. D. Professor in the Theological Seminary at New Brunswick.
- 1826. ARCHIBALD ALEXANDER, D. D. Professor in the Theological Seminary at Princeton.
- 1826. THEODORE FRELINGHUYSEN, LL. D. Newark.
- 1826. JAMES CARNAHAN, D. D. President of Nassau Hall.
- 1832. His Excellency PETER D. VROOM.

#### **Pennsylvania.**

- 1812. ASHBEL GREEN, D. D. Philadelphia.
- 1812. ROBERT RALSTON, Esq. Philadelphia.
- 1826. JOHN LUDLOW, D. D. President of the University of Pennsylvania.
- 1826. THOMAS BRADFORD, Esq. Philadelphia.
- 1826. SAMUEL AGNEW, M. D. Harrisburg.
- 1826. WILLIAM NEIL, D. D. Germantown.
- 1832. JOHN McDOWELL, D. D. Philadelphia.
- 1832. CORNELIUS C. CUYLER, D. D. Philadelphia.
- 1834. ALEXANDER HENRY, Esq. Philadelphia.

#### **District of Columbia.**

- 1826. JOSEPH NOURSE, Esq.

#### **Maryland.**

- 1834. \*WILLIAM NEVINS, D. D., Baltimore.

#### **Virginia.**

- 1826. Gen. JOHN H. COCKE, Fluvanna County.
- 1826. WILLIAM MAXWELL, Esq. Norfolk.
- 1832. GEORGE A. BAXTER, D. D. Professor in the Union Theological Seminary.
- 1834. THOMAS P. ATKINSON, M. D. Halifax County.
- 1834. Rev. WILLIAM S. PLUMER, Richmond.
- 1835. Rev. WILLIAM J. ARMSTRONG, Richmond.

#### **North Carolina.**

- 1834. W. McPHETERS, D. D. Raleigh.

#### **South Carolina.**

- 1826. MOSES WADDELL, D. D. Willington.
- 1826. BENJAMIN M. PALMER, D. D. Charleston.

#### **Georgia.**

- 1826. JOHN CUMMINGS, M. D. Savannah.
- 1834. JOSEPH H. LUMPKIN, Esq. Lexington.
- 1834. THOMAS GOLDING, D. D. Columbus.

**Tennessee.**

1826. CHARLES COFFIN, D. D. President of the College in Greenville.  
 1834. ISAAC ANDERSON, D. D. Professor in the Theological Seminary at Maryville.

**Ohio.**

1823. LYMAN BEECHER, D. D. President of Lane Seminary.  
 1826. ROBERT G. WILSON, D. D. President of the College at Athens.  
 1832. JAMES HOGE, D. D. Columbus.  
 1834. ROBERT H. BISHOP, D. D. President of Miami University.

**Illinois.**

1826. GIDEON BLACKBURN, D. D.

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*The following persons have been corporate members, and are deceased.*

[The names under each State, are arranged according to the time of decease. The year denoting the decease of members, is that ending with the annual meetings in September or October.]

*Time of Election.**Time of Decease.***Maine.**

- |                             |       |
|-----------------------------|-------|
| 1813. JESSE APPLETON, D. D. | 1820. |
| 1826. EDWARD PAYSON, D. D.  | 1828. |

**Massachusetts.**

- |                                    |       |
|------------------------------------|-------|
| 1810. SAMUEL SPRING, D. D.         | 1819. |
| 1810. SAMUEL WORCESTER, D. D.      | 1821. |
| 1818. ZEPHANIAH SWIFT MOORE, D. D. | 1823. |
| 1811. JEDIDIAH MORSE, D. D.        | 1826. |
| 1812. Hon. WILLIAM PHILLIPS.       | 1827. |
| 1810. JOSEPH LYMAN, D. D.          | 1828. |
| 1812. Hon. JOHN HOOKER,            | 1829. |
| 1822. SAMUEL AUSTIN, D. D.         | 1831. |
| 1812. JEREMIAH EVARTS, Esq.        | 1831. |
| 1831. ELIAS CORNELIUS, D. D.       | 1832. |
| 1828. BENJAMIN B. WISNER, D. D.    | 1835. |

**Rhode Island.**

1812. Hon. WILLIAM JONES.

**Connecticut.**

- |                                    |       |
|------------------------------------|-------|
| 1810. TIMOTHY DWIGHT, D. D. LL. D. | 1817. |
| 1810. Gen. JEDIDIAH HUNTINGTON,    | 1819. |
| 1810. JOHN TREADWELL, LL. D.       | 1823. |

**New York.**

- |                             |       |
|-----------------------------|-------|
| 1818. Col. HENRY LINCKLAEN, | 1822. |
| 1819. DIVIE BETHUNE, Esq.   | 1824. |
| 1812. JOHN JAY, LL. D.      | 1829. |
| 1824. Col. HENRY RUTGERS,   | 1830. |
| 1826. Col. RICHARD VARICK,  | 1831. |
| 1812. EGBERT BENSON, LL. D. | 1833. |
| 1822. JONAS PLATT, LL. D.   | 1834. |

**New Jersey.**

- |                              |       |
|------------------------------|-------|
| 1812. ELIAS BOUDINOT, LL. D. | 1822. |
|------------------------------|-------|

**District of Columbia.**

- |                                     |       |
|-------------------------------------|-------|
| 1819. ELIAS BOUDINOT CALDWELL, Esq. | 1825. |
|-------------------------------------|-------|

**Virginia.**

- |                           |       |
|---------------------------|-------|
| 1823. JOHN H. RICE, D. D. | 1831. |
|---------------------------|-------|

**North Carolina.**

- |                              |       |
|------------------------------|-------|
| 1834. JOSEPH CALDWELL, D. D. | 1835. |
|------------------------------|-------|



## CORRESPONDING MEMBERS.

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### IN THE UNITED STATES.

*Time of  
Election.*

*New York.*  
1819. JOHN BOLTON, Esq. City of New York.

*Virginia.*  
1819. WILLIAM HILL, D. D. Winchester.

*Ohio.*  
1819. Rev. JAMES CULBERTSON, Zanesville.

*Indiana.*  
1819. JAMES BLYTHE, D. D., South Hanover.

*Tennessee.*  
1819. JOSEPH C. STRONG, M. D. Knoxville.

*Alabama.*  
1819. Col. JOHN Mc KEE.

### IN FOREIGN PARTS.

*England.*  
1819. JOSIAH PRATT, B. D. London.  
1819. Rev. WILLIAM JOWETT.  
1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.  
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.

*Scotland.*  
1819. JOHN CAMPBELL, D. D.  
1819. Hon. KINCAID MAKENZIE.  
1819. RALPH WARDLAW, D. D.

*France.*  
1819. FREDERICK LEO, Esq. Paris.

*Persia.*  
1835. Sir JOHN CAMPBELL, British Ambassador at the Court of Persia.

*Bombay Presidency.*  
1832. JAMES FARISH, Esq.  
1833. EDWARD H. TOWNSEND, Esq.  
1833. G. SMYTTAN, M. D.

*Ceylon.*  
1830. Rev. Archdeacon GLENIE.  
1831. JAMES N. MOOYART, Esq.



## HONORARY MEMBERS.

- Abbott Rev. John S. C., Roxbury, Mass.  
 Abbott Rev. G. D., Boston, Mass.  
 Abeel Rev. David, Missionary to China.  
 Adams Rev. George E. Brunswick, Me.  
 Adams Rev. Nehemiah, Boston, Ms.  
 Adams Rev. William, New York city.  
 Adams Rev. John R., Londonderry, N. H.  
 Adams Rev. Weston B., Bloomfield, Me.  
 Adams Rev. J. W. Syracuse, N. Y.  
 Adams Rev. Erastus H., Cayuga, N. Y.  
 Adams Rev. William M., Hammondsport, N. Y.  
 Adams Rev. J. H., Beatties Ford, Lincoln co. N.C.  
 Adger James, Charleston, S. C.  
 Adger Rev. John B., Smyrna, Asia.  
 Agnew Rev. John Holmes, Marion co. Mo.  
 Aiken Rev. Samuel C., Cleveland, O.  
 Aiken Rev. Silas, Amherst, N. H.  
 Albro Rev. John A., Cambridge, Ms.  
 Alden Rev. Joseph, Williamstown, Ms.  
 Alden Rev. Lucius, Abington, Ms.  
 Alexander Adam L. Washington, Ga.  
 Alexander Joseph, Albany, N. Y.  
 Alexander Rev. James W., Princeton, N. J.  
 Allan John, D. D., Huntsville, Alabama.  
 Allen Rev. Jacob, Glastenbury, Ct.  
 Allen Moses, New York city.  
 Allen Peter, South Hadley, Ms.  
 Allen Solomon, Philadelphia, Pa.  
 Allen Tilly, Albany, N. Y.  
 Alrich Prof. Wm. P., Washington, Pa.  
 Ambler James B., Cherry Valley, N. Y.  
 Amerman Rev. Thomas, Coeymans, N. Y.  
 Andrews Rev. Elisha D., Pittsford, N. Y.  
 Andrews Rev. William, Cornwall, Ct.  
 Andrews Rev. W. W., South Cornwall, Ct.  
 Andros Rev. Thomas, Berkley, Ms.  
 Andrus Silas, Hartford, Ct.  
 Annesley Lawson, Albany, N. Y.  
 Arbuckle Rev. James, Blooming Grove, N. Y.  
 Arms Rev. Hiram P., Wolcott, Ct.  
 Arms Rev. Clifford S., Bottle Hill, N. J.  
 Armstrong Rev. R. G., Fishkill, N. Y.  
 Armstrong Mrs. Sarah A. L., Fishkill, N. Y.  
 Armstrong Rev. Richard, Sandwich Islands.  
 Arundel Rev. John, London, England.  
 \*Ashbridge Rev. G. W., Louisville, Ky.  
 Atkins Rev. Elisha, North Killingly, Ct.  
 Atwater Caleb, Wallingford, Ct.  
 Atwood Rev. Anson S., Mansfield, Ct.  
 Atwood John M., Philadelphia, Pa.  
 Atwood James, Philadelphia, Pa.  
 Austin David R., S. Hadley, 1st par. Ms.  
 Averill Heman, New York city.  
 Avery Joseph, Conway, Ms.  
 Avery Rev. Charles E., Scipio, N. Y.  
 Axtel Rev. Daniel C., Auburn, N. Y.  
 Babbitt Rev. A., Pequea, Pa.  
 Babcock Rev. Elisha G., Thetford, Vt.  
 Bachelder Galen, Albany, N. Y.  
 Backus E. F., Philadelphia, Pa.  
 Backus Rev. Samuel, North Woodstock, Ct.  
 Backus J. Trumbull, New Haven, Ct.  
 Bacon Rev. Leonard, New Haven, Ct.  
 Bacon John F., Albany, N. Y.  
 Bacon Rev. E., Sanford, Me.  
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 Bailey Rev. Rufus W., Darlington, S. C.  
 Bailey Rev. Luther, Medway, Ms.  
 \*Baker Rev. Joel, Middle Granville, Ms.  
 \*Balch S. B., D. D., Georgetown, D. C.  
 Baldwin Rev. Benson C., Franklin, Ct.  
 Baldwin Rev. E. W., Crawfordsville, Ind.  
 Baldwin Rev. M., Scatchtown, N. Y.  
 Baldwin Rev. Theron, Jacksonville, Ill.  
 Barbour Rev. Isaac R., Philadelphia, Pa.  
 Bardwell Rev. Horatio, Andover, Ms.  
 Barnes Rev. Albert, Philadelphia, Pa.  
 Barney Rev. James O., Seekonk, Ms.  
 Barrett Rev. Joshua, Plymouth, Ms.  
 Barrett Rev. Gerrish.  
 Barrett Samuel, Cambridgeport, Ms.  
 Barr Rev. Joseph, Williamstown, Pa.  
 Barrow Rev. E. P., New York city.  
 Barrows Rev. E. S., Cazenovia, N. Y.  
 Barrows John S., Fryeburg, Me.  
 Barnard Rev. John, Jr. Lima, N. Y.  
 Barton Rev. William B., Woodbridge, N. J.  
 Barstow Rev. Z. S., Keene, N. H.  
 Bartlett Rev. Jonathan, Reading, Ct.  
 Bartlett Rev. Shubael, East Windsor, Ct.  
 Bartlett Rev. Francis, Rushville, O.  
 Bascom Rev. Flavel, Pleasant Grove, Ill.  
 Bates Rev. James, Newton, Ms.  
 \*Bates Rev. Talcott, Manlius, N. Y.  
 Batchelder John P. Utica, N. Y.  
 Battell Joseph, Norfolk, Ct.  
 Beattie Rev. John, New Utrecht, N. Y.  
 Beattie William, Salem, N. Y.  
 Beatty Rev. Charles C., Steubenville, O.  
 Beach Rev. James, Winsted, Ct.  
 Beach Theron, Litchfield, Ct.  
 Beach Rev. Edwards C., East Groton, N. Y.  
 Beardsley Rev. Nehemiah B., Somers, Ct.  
 Beaumont F., Natchez, Mississippi.  
 Beckwith Rev. George C.,  
 Beckly Rev. Hosea, Dummerston, Vt.  
 Beecher Rev. Edward, Jacksonville, Ill.  
 Beecher Alfred, Livonia, N. Y.  
 Beekman Gerard, New York city.  
 Beers Rev. D. Southampton, N. Y.  
 Benedict Rev. Henry, Lansingburg, N. Y.  
 Benedict Prof. George W., Burlington, Vt.  
 Benedict Rev. W. U., Ira, N. Y.  
 Benedict Rev. Amzi.  
 Bennett Rev. Asa, Lodi, N. Y.  
 Bent Rev. Josiah, Falmouth, Ms.  
 Bergen Rev. John G., Springfield, Ill.  
 Bethune Rev. George W., Philadelphia, Pa.  
 Betts Rev. William R. S., Monmouth, N. J.  
 Bell Rev. Samuel, Newark, Del.  
 Bigelow Richard, Hartford, Ct.  
 Bigelow Rev. Jonathan, Rochester, Ms.  
 Bingham Rev. Hiram, Sandwich Islands.  
 Bingham Rev. L., Marietta, O.  
 Bird Rev. Isaac, Beyroot, Syria.  
 \*Bissell Josiah Jr., Rochester, N. Y.  
 Bissell Clark, Norwalk, Ct.  
 Bisbee Rev. John H., Middlefield, Ms.  
 Blagden Rev. George W., Boston, Ms.  
 Blain Rev. William, Goodwill, N. Y.  
 Blake Gardiner S., Wrentham, Ms.  
 Blanchard Rev. Amos, Lowell, Ms.  
 Blatchford Rev. John, Bridgeport, Ct.  
 \*Blatchford S., D. D., Lansingburgh, N. Y.  
 Bleecker Barnet, Albany, N. Y.  
 Bleecker John R., Albany, N. Y.  
 Blodgett Rev. Constantine, Lamprey River N. H.

- Bliss Rev. Seth, Boston, Ms.  
 Boardman Rev. Charles A., Westport, Ct.  
 Boardman Rev. Elderkin J., Danville, Vt.  
 Boardman Rev. John, West Boylston, Ms.  
 Boardman Rev. Geo. S., Watertown, N. Y.  
 Boardman Rev. H. A., Philadelphia, Pa.  
 Boice Rev. Ira C., Bergen, N. J.  
 Boies Rev. Artemas, Boston, Ms.  
 Boies Joseph, Union Village, N. Y.  
 Bonney Rev. William, New Canaan, Ct.  
 Bond Elias, Hallowell, Me.  
 Booth Rev. Chauncey, South Coventry, Ct.  
 Bosworth Benjamin, Eastford, Ct.  
 Bouton Rev. Nathaniel, Concord, N. H.  
 Boutelle Rev. Thomas, Plymouth, Ms.  
 Boyd James, Albany, N. Y.  
 Boyd John T., Albany, N. Y.  
 Boyd Robert, Albany, N. Y.  
 Boynton Rev. John, Phippsburg, Me.  
 Brace Rev. Joab, Wethersfield, Ct.  
 Brace Rev. S. W., Skeneateles, N. Y.  
 \*Brckett Rev. Joseph, Rushville, N. Y.  
 Bradford Arthur B.  
 Bradley Rev. Caleb, Westbrook, Me.  
 Bradley Rev. William, Fredonia, N. Y.  
 Brainerd Rev. Israel, Verona, N. Y.  
 Braman Rev. Isaac, New Rowley, Ms.  
 Bray Rev. John E., Prospect, Ct.  
 Brearley Rev. William, Winsboro', S. C.  
 Breckenridge John, D.D. Princeton, N. J.  
 Breckenridge Rev. Robert J., Baltimore, Md.  
 Bridgman Rev. E. C., Canton, China.  
 Briggs Rev. Isaac, Chatham, Ms.  
 Brigham Rev. John C., New York city.  
 Brinsmade Rev. H. N., Pittsfield, Ms.  
 Brockway Rev. Diodate, Ellington, Ct.  
 Broadhead Jacob, D. D., New York city.  
 Bronk Mrs. John L., Cossackie, N. Y.  
 Bronk Rev. Robert, Gibbonsville, N. Y.  
 Brower Rev. Cornelius, Geneva, N. Y.  
 Brown Rev. Abraham, Hartford, Vt.  
 Brown James, Albany, N. Y.  
 Brown Rev. S. C., West Bloomfield, N. Y.  
 Brown William, Philadelphia, Pa.  
 Brown Rev. Hope, Shirley, Ms.  
 \*Brown Rev. Joseph, New York city.  
 \*Brown Rev. Rezeau, Lawrenceville, N. J.  
 Brown Rev. Matthew, D. D., Cannonsburgh, Pa.  
 Brown Alexander, Baltimore, Md.  
 Brownell Rev. Grove L., Woodbury, Ct.  
 Brownlee, W. C., D. D., New York city.  
 Broughton Nicholson, Marblehead, Ms.  
 \*Bruen Rev. Matthias, New York city.  
 Bryant Amos, Nelson, N. H.  
 Buck Rev. J. Judson, Cairo, N. Y.  
 Buist Rev. T., Charleston, S. C.  
 Bull Rev. Edward, Lebanon, Ct.  
 Bull Rev. Norris, Middlebury, N. Y.  
 Bullard Rev. Asa, Charlestown, Ms.  
 Bullions Rev. Alexander, Cambridge, N. Y.  
 Bumstead Josiah, Boston, Ms.  
 Bunce Russell, Oswego, N. Y.  
 Burge Rev. Caleb, Sandy Creek, N. Y.  
 Burgess Rev. A., Hancock, N. H.  
 Burleigh Rinaldo, Plainfield, Ct.  
 Burnham Rev. Amos W., Rindge, N. H.  
 Burnham Rev. Owen, Kennebunkport, Me.  
 Burnap Rev. Uzziah C., Chester, Vt.  
 Burr David J., Richmond, Va.  
 \*Burr Joseph, Manchester, Vt.  
 Burr Rev. Jonathan, Sandwich, Ms.  
 Burbank Rev. Jacob, Richmond, N. Y.  
 Burritt Rev. Stephen W., Trenton, N. Y.  
 Burroughs B., Savannah, Ga.  
 Burt Rev. Gideon, Longmeadow, Ms.  
 Burt Rev. Enoch, Manchester, Ct.  
 Burt Rev. Jairus, Canton, Ct.  
 Burton Asa, D. D., Thetford, Vt.  
 Bushnell Rev. Calvin, New Hartford, N. Y.  
 Bushnell Rev. Jedidiah, Cornwall, Vt.  
 Bushnell Rev. W. A., Killingly, Ct.  
 Bushnell Rev. Horace, Hartford, Ct.  
 Bush Jotham, Boylston, Ms.  
 Bush Rev. George W., New York city.  
 Butler Oliver B., Norfolk, Ct.  
 Butler Charles, New York city.  
 Butts Obadiah H., Westminster, Ct.  
 Calloun Rev. George A., N. Coventry, Ct.  
 Calloun Rev. William C., Hebron, Va.  
 Campbell Rev. A. E., Cooperstown, N. Y.  
 Campbell John N., D. D., Albany, N. Y.  
 Campbell Rev. Robert B., New Preston, Ct.  
 Campbell Rev. Daniel, Kennebunk, Me.  
 Campbell William H., Washington, D. C.  
 Campbell Rev. William, Flatbush, N. J.  
 Camp Rev. Albert B., Ashby, Ms.  
 Camp Rev. Joseph E., Litchfield, Ct.  
 Campagne Baron de, Pfefficon, Switzerland.  
 Cannon Rev. Frederick E., Potsdam, N. Y.  
 Cannon J. S., D. D., New Brunswick, N. J.  
 Carrington Henry Beebe, Wallingford, Ct.  
 Carrington Rev. George, Hadlyme, Ct.  
 Carroll Daniel Lynn, D.D., Prince Edward co. Va.  
 Carter Rev. William, Jacksonville, Ill.  
 Carruthers Rev. James, Portland, Me.  
 Case Elihu, Simsbury, Ct.  
 Case Rev. William, Chester, Ct.  
 Cathcart Robert, D. D., York, Pa.  
 Chalmers Thomas, D. D., Edinburgh, Scotland.  
 Chamberlain Levi, Sandwich Islands.  
 \*Chamberlain Richard, Boston, Ms.  
 Chambers Matthew, Bridport, Vt.  
 Champion Rev. George, South Africa.  
 Champion Mrs. Susan L., do.  
 Charr Rev. William S.  
 Chase Rev. Moses, Clinton, N. Y.  
 Chapin Aaron, Hartford, Ct.  
 \*Chapin Rev. Walter, Woodstock, Vt.  
 Chapin Rev. Augustus L., Lexington, N. Y.  
 Chapin Rev. Horace B., West Hampton, Ms.  
 Chapin Rev. Perez, Pownal, Me.  
 Chapin Rev. Seth, Middle Granville, Ms.  
 Chapman Rev. Frederick W., Stratford, Ct.  
 Chapman Rev. Nathaniel, Boothbay, Me.  
 Cheever Rev. George B., Salem, Ms.  
 Chester Rev. Alfred, Rahway, N. J.  
 \*Chester John, D. D., Albany, N. Y.  
 Chester Rev. William, Hudson, N. Y.  
 Chickering Rev. Joseph, Phillipston, Ms.  
 Chickering Rev. John W., Portland, Me.  
 Child Rev. Willard, Pittsford, Vt.  
 Childs Rev. Elias, Rockdale, N. Y.  
 Chipman Rev. Richard M., Harwinton, Ct.  
 Christie Rev. John I., Warwick, N. Y.  
 Church Rev. Nathan, Bridgewater, Ms.  
 Churchill Rev. Silas, Lebanon, N. Y.  
 Clapp Rev. Sumner G., Enfield, Ms.  
 Clark Rev. Benjamin F., Buckland, Ms.  
 Clark Rev. Dorus, Blandford, Ms.  
 Clark Rev. Eber L., Winchendon, Ms.  
 Clark Isaac, Boston, Ms.  
 Clark Rev. Orange, Waterford, N. Y.  
 Clark Rev. Saul, Chester, Ms.  
 Clark Rev. Tertius S., Haddam, Ct.  
 Clark Rev. William, Wells, Me.  
 Clark Rev. Gardner K., Preble, N. Y.  
 \*Clark Rev. A. P., Augusta, N. Y.  
 Clark Rev. Luther, Dryden, N. Y.  
 Cleaveland Rev. Elisha, New Haven, Ct.  
 Cleaveland Rev. John P., Detroit, M. T.  
 Clement Rev. Jonathan, Chester, N. H.  
 Close Gilbert, North Greenwich, Ct.  
 Coan Rev. George, New Fairfield, Ct.  
 Cobb Rev. Asahel, Sandwich, Ms.  
 Cobb Richard, Boston, Ms.  
 Cockran Rev. Sylvester, Poultney, Vt.  
 Cochran Rev. Thomas P., New Providence, N. J.  
 \*Coe George W., Savannah, Ga.  
 Coe Rev. Harvey, Hudson, O.  
 Coe Rev. Noah, New Hartford, N. Y.  
 Coggin Rev. Jacob, Tewksbury, Ms.  
 Cogswell Rev. Jonathan, East Windsor, Ct.



- Cogswell Rev. Nathanael, Yarmouth, Ms.  
 Cogswell William, D. D., Boston, Ms.  
 Coit Robert, New London, Ct.  
 \*Coit Elisha, New York city.  
 Coit I. C., Charleston, S. C.  
 Coit I. Cheraw, S. C.  
 Colburn Rev. Jonas, Stoneham, Ms.  
 Colburn Rev. Samuel W., Attleboro', Ms.  
 Cole Rev. Erastus, Bethel, Ct.  
 Cole Rev. Isaac.  
 Coleman Rev. Lyman, Manchester, Vt.  
 Coleman Rev. Ebenezer, Swanzey, N. H.  
 Collins A. M., Hartford, Ct.  
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 Tyler Rev. Frederick, Hunter, N. Y.  
 Tyler Rev. Edward R., Colebrook, Ct.  
 Twining Rev. William, Lowell, Ms.  
 Underwood Rev. Almon, East Nassau, N. Y.  
 Ufford Rev. Hezekiah G., Stratford, Ct.  
 Upham Rev. Thomas C., Brunswick, Me.  
 Vaill Rev. Joseph, Portland, Me.  
 Vaill Rev. Joseph, Hadlyme, Ct.  
 Vail George, Troy, N. Y.  
 Vail Rev. Herman L., Lyme, Ct.  
 Vanarsdalen Rev. C. C., Hartford, Ct.  
 Vandervoort Rev. J. C., Basking Ridge, N. J.  
 Vashon George, Dwight, Arkansas Territory.  
 Van Aken Rev. Enoch, Kinderhook, N. Y.  
 Van Cleef Rev. Cornelius, Athens, N. Y.  
 Van Dyck Mrs. Catharine, Cocksackie, N. Y.  
 Van Dyck Rev. Hamilton, Prattsville, N. Y.  
 \*Van Dyck Abraham, Cocksackie, N. Y.  
 Van Dyck Rev. Leonard B., Hillsdale, N. Y.  
 Van De Water Valentine, New York city.  
 Van Doren John, Princeton, N. J.  
 Van Lennep Jacob, Smyrna, Asia.  
 Van Vechten Mrs. Louisa, Bloomingburgh, N. Y.  
 Van Vechten Rev. Samuel, do.  
 Van Liew Rev. John C.  
 Van Rensselaer Cortlandt, Albany, N. Y.  
 \*Van Rensselaer Philip S., do.  
 Van Rensselaer Philip S., do.  
 Van Rensselaer Stephen Jr., do.  
 Van Rensselaer W. Patterson, do.  
 Van Rensselaer Alexander, do.  
 Van Rensselaer Henry, Ogdensburgh, N. Y.  
 Van Veteen Rev. Jacob, Schenectady, N. Y.  
 Variek J. B. V., Jersey City.

Van Zandford Rev. Staats, Belville, N. J.	Wilder Rev. John, Concord, Ms.
Vermilye Rev. Thomas E., Albany, N. Y.	Willard John, Albany, N. Y.
Vincent Miss P., Tuscaloosa, Ala.	Willey Rev. Isaac, Rochester, N. H.
Vose Thomas, Boston, Ms.	Williams Rev. Abiel, Dudley, Ms.
Wadsworth William M., New York city.	Williams Rev. Joshua, Newville, Pa.
Wadsworth Rev. Charles, Carlisle, N. Y.	*Williams Rev. Samuel P., Newburyport, Ms.
Walden Ebenezer, Buffalo, N. Y.	*Williams Rev. Solomon, Northampton, Ms.
Wallace William, Newark, N. J.	Williams Rev. William, Salem, Ms.
Walker Rev. Charles, Brattleboro', Vt.	Williams William, Tonawanda, N. Y.
Walker Rev. Charles, New Ipswich, N. H.	Williams Eliphalet, Northampton, Ms.
Walker Rev. Elam H., Dansville, N. Y.	Williams John Jr., Salem, N. Y.
*Walton Rev. William C., Hartford, Ct.	Williams Rev. William H., Tuscaloosa, Ala.
Ward Asa, Boston, Ms.	Willis Rev. Erastus D., Eaton, N. Y.
Ward Rev. James W., Abington, Ms.	Williston Rev. David H., Tunbridge, Vt.
Ward Rev. D., St. Mary's, Ga.	Williston Rev. Seth, Paris Hill, N. Y.
Wardlaw Ralph, D. D., Glasgow, Scotland.	Wilks Rev. Mark, Paris, France.
Ware Rev. Samuel, Amherst, Ms.	Wilson Daniel, D. D., Bishop of Calcutta.
Warner Rev. Aaron, Newton, Ms.	Wilson Rev. David, Rupert, Vt.
Warner Rev. Wyllis, New Haven, Ct.	Wilson Rev. James, Providence, R. I.
Warner Rev. James F., Litchfield, S. Farms, Ct.	Wilson Rev. Samuel B., Fredericksburg, Va.
Warren Rev. Charles J.	Wilson Rev. Alexander, Oak Hill, N. C.
Warren Lyman M., La Pointe, M. T.	Wilson H., Charleston, S. C.
Washburn Rev. Asahel C., Royalton, Vt.	Wilson Rev. George S., Windsor, Vt.
Washburn Horace B., Hartford, Ct.	Winslow Robert F.
*Washburn Rev. Royal, Amherst, Ms.	Winslow Rev. Miron, Ceylon.
Waterbury Rev. Jared B., Hudson, N. Y.	Wisner Rev. William, Rochester, N. Y.
Waterbury Rev. Daniel, Franklin, N. Y.	Withington Rev. Leonard, Newbury, Ms.
Waterman Rev. Thomas T., Providence, R. I.	Wood Rev. Joel, Choctaw Nation.
Waters Rev. John, New Hartford, N. Y.	Wood Rev. Henry, Hanover, N. H.
Webster Rev. Charles, Hempstead, N. Y.	Wood Rev. Jeremiah, Mayfield, N. Y.
Weed Rev. Henry R., Wheeling, Va.	Wood Rev. James, Virginia.
Weeks William R., D. D., Newark, N. J.	Wood S., D. D., Boscawen, N. H.
Weidman Rev. Paul, Schoharie, N. Y.	*Woodbridge Jahleel, South Hadley, Ms.
Wells Rev. Elijah D., Lawrenceville, Pa.	Woodbridge John, D. D., New York city.
Wellman Rev. Jubilee, Warren, N. H.	Woodbridge William C., Roxbury, Ms.
Weston Rev. Isaac, Cumberland, Me.	Woodbridge Rev. William, Roxbury, Ms.
Wheeler John, D. D., Burlington, Vt.	Woodbridge Rev. Henry H., South Canaan, Ct.
Wheeler Rev. Abraham, Meredith Village, N. H.	Woodbury Rev. Benjamin, Falmouth, Ms.
Wheelock Rev. S. M., Wilmington, Vt.	Woodbury Rev. James T., Acton, Ms.
Whelpley Rev. Samuel W.	Woodruff Rev. Horace, North Milford, Ct.
Whipple Charles, Newburyport, Ms.	Woods Rev. J., Newport, R. I.
White Rev. Charles, Owego, N. Y.	Woodworth, John, Albany, N. Y.
White Rev. Seneca, Wiscasset, Me.	Woolsey William W., New York city.
White Rev. Morris E., Southampton, Ms.	Wooster Rev. Benjamin, Fairfield, Vt.
White Rev. Elipha, John's Island, S. C.	Worcester Rev. Leonard, Peacham, Vt.
Whitehead Rev. Charles, Hopewell, N. Y.	Worcester Rev. Samuel M., Salem, Ms.
Whitehead Mrs. T. G., Hopewell, N. Y.	Wright Rev. E. B., Ludlow, Ms.
Whitlaw Charles, London, Eng.	Wyckoff Rev. Isaac N., Catskill, N. Y.
Whitney Rev. John, Boxford, Ms.	Wynkoop Rev. P. S., Ghent, N. Y.
Whiting Rev. Joseph, Cheshire, Ct.	Yale Rev. Calvin, Kingsboro', N. Y.
Whiting Rev. Russell, East Bethany, N. Y.	Yale Rev. Elisha, do.
Whiton Rev. J., Salem, N. Y.	Yeomans Rev. John W., Trenton, N. J.
Whiton Rev. Otis C., Canterbury, Ct.	Younglove Rev. J. L., Hillsboro', N. J.
Whiton Rev. John M., Antrim, N. H.	Younglove Lewis, Union Village, N. Y.
Whitmore Rev. Roswell, Westfield, Ct.	Zabriskie Rev. J. L., Hillsboro' N. Y.
Whitmore Rev. Zalva, North Guilford, Ct.	
Whittlesey Rev. Joseph, Stonington, Ct.	
Wickes Rev. Thomas S., Greenbush, N. Y.	
Wickham Rev. J. D., New Rochelle, N. Y.	
Wight Henry, D. D., Bristol, R. I.	
Wilcox Rev. Chauncey, North Greenwich, Ct.	
Wilcox Rev. L., Hamilton, N. Y.	
Wild Rev. Daniel, Brookfield, Vt.	

## SUMMARY.

Corporate Members,	-	-	-	83
Corresponding Members,	-	-	-	20
Honorary Members,	-	-	-	1,539
Total,				1,642



# MINUTES

OF THE

## TWENTY-SIXTH ANNUAL MEETING.

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THE Twenty-Sixth annual meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the First Presbyterian Church of Baltimore, Maryland, on the 9th, 10th, and 11th of September, 1835.

### CORPORATE MEMBERS PRESENT.\*

CALVIN CHAPIN, D. D.	JOSEPH NOURSE, Esq.
HENRY DAVIS, D. D.	BENJAMIN M. PALMER, D. D.
SAMUEL MILLER, D. D.	JOHN TAPPAN, Esq.
STEPHEN VAN RENSSELAER, LL.D.	HENRY HILL, Esq.
JEREMIAH DAY, D. D. LL. D.	JOHN McDOWELL, D. D.
LEONARD WOODS, D. D.	CORNELIUS C. CUYLER, D. D.
JOSHUA BATES, D. D.	His Excellency PETER D. VROOM,
SAMUEL HUBBARD, LL. D.	ORRIN DAY, Esq.
WARREN FAY, D. D.	Rev. RUFUS ANDERSON,
DAVID PORTER, D. D.	Rev. DAVID GREENE,
ELEAZAR LORD, Esq.	THOMAS P. ATKINSON, M. D.
THOMAS MCAULEY, D. D., LL.D.	Rev. WILLIAM S. PLUMER,
SAMUEL AGNEW, M. D.	Rev. SYLVESTER HOLMES.
WILLIAM NEIL, D. D.	

### HONORARY MEMBERS PRESENT.

The following were present, belonging to the State of Maryland :

Rev. ROBERT J. BRECKENRIDGE, Rev. FREDERICK HALL, Rev. JAMES G. HAMNER, and Rev. GEORGE W. MUSGRAVE, of Baltimore; and Rev. P. F. PHELPS, of Fredericktown.

\* A year ago, the Prudential Committee adopted as a rule applicable to the names of the corporate members of the Board, the members of the Prudential Committee, the Secretaries, and other officers, that the names should be arranged, in the printed documents of the Board, according to the order of election into the Board, or of induction into office. This rule is followed in the list of corporate members of the Board above, and on the preceding pages, and in the list of officers; and will be the rule of arrangement hereafter. The names of honorary members are arranged alphabetically

From the District of Columbia:

Rev. J. J. GRAFF, of Alexandria; Rev. MASON NOBLE, and Rev. REUBEN POST, of Washington.

From the State of Virginia:

Rev. WILLIAM J. ARMSTRONG and Rev. A. CONVERSE, of Richmond; Rev. JOHN A. GREYTER, of Genito, Powhattan county; Rev. WILLIAM C. MATTHEWS, of Martinsburg; Rev. A. D. POLLOCK, Culpepper Court House; and Rev. J. E. WOODBRIDGE, of Berkley county.

From the State of South Carolina:

Rev. JOHN F. LANNEAU, of Charleston.

From the State of Ohio:

Rev. ARTEMAS BULLARD, of Cincinnati.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW, of Newark.

From the State of Pennsylvania:

Rev. ROBERT CATHCART, D. D., of York; WILLIAM KIRKPATRICK, Esq., of Lancaster; Rev. JAMES PATTERSON and JOHN STILLE, Esq., of Philadelphia.

From the State of New Jersey:

Rev. ANSEL D. EDDY, of Newark, and Rev. DAVID MAGIE, of Elizabethtown.

From the State of New York:

Rev. CHAUNCEY EDDY, of Utica, and Rev. CORTLANDT VAN RENSSELAER, of Albany.

From the State of Massachusetts:

Rev. NEHEMIAH ADAMS, of Boston; Rev. JOSEPH DANFORTH, of Lee, and Rev. CHARLES B. KITTREDGE, of Groton.

From Missions of the Board:

Rev. DAVID ABEEL, from the China mission; Mr. HOMAN HALLOCK, from the mission in Asia Minor; Mr. SAMUEL RUGGLES, from the Sandwich Islands mission; and Rev. MIRON WINSLOW, from the Tamul mission.

The whole number of corporate members present was twenty-seven, and of honorary members thirty-two;—in all, fifty-nine members.

The President of the Board not being present, the Vice President, Gen. VAN RENSSELAER, took the chair.

The Minutes of the last annual meeting were read by the Recording Secretary.

The Rev. Chauncey Eddy was appointed Assistant Recording Secretary.

#### COMMITTEES APPOINTED.

Messrs. Plummer, Magie, and Anderson, were appointed a committee to make arrangements for the public religious exercises to be attended during the sessions of the Board.

The following committees were appointed on the several parts of the Annual Report, viz:

On that relating to the home department, together with the summary and conclusion, Dr. Miller, Dr. Agnew, and Mr. Eddy.



On that relating to missions in Africa, Europe, and Western and Central Asia, Drs. McDowell and Palmer, and Mr. Bullard.

On that relating to missions in Southern and Eastern Asia, Drs. Cuyler and Cathcart, and Mr. Armstrong.

On that relating to missions in Oceanica, Mr. Holmes, Dr. Atkinson, and Mr. Musgrave.

On that relating to missions among the Southwestern Indians, Drs. Porter and Neill, and Mr. Hamner.

On that relating to missions among the Northwestern Indians, Messrs. Plumer, Breckenridge, and Kirkpatrick.

Drs. Woods, Miller, Porter, Day, and McDowell, and Messrs. Plumer and Hill, were appointed a committee to take into consideration the vacancies which God in his holy providence has occasioned the past year among the Secretaries of the Board, and in the Prudential Committee; and to make such suggestions as they should think proper concerning the arrangements to be made in those departments of trust and labor, and to nominate persons to fill the vacancies.

Also, to consider the expediency of electing new members of the Board, and to make such nominations as they should judge proper.

The petition of Irad Congar and his wife, of New Jersey, relative to a certain piece or parcel of land, was referred to Messrs. Hubbard, Agnew, and Orrin Day.

Dr. Fay, and Messrs. Greene and Magie, were appointed a committee to consider and report upon a place for the next annual meeting of the Board, and to nominate the first and second preachers for that occasion.

A communication having been made to the Board by the Prudential Committee, on the subject of the claims of returned missionaries and assistant missionaries, it was referred to Messrs. Lord and Atkinson, Drs. Day and Davis, and Messrs. Anderson, Breckenridge, and Winslow, to report such emendations and additions to the regulations of the Board on that subject, as they should deem best fitted to promote the interests of the missionary cause.

#### REPORTS OF COMMITTEES.

The Report of the Treasurer, as approved by the auditors, was made, accepted, and approved.

The Annual Report of the Prudential Committee was read by the Secretaries, with omissions, and was finished at the close of the first day. It was then placed in the hands of committees previously appointed for its examination, which severally reported in favor of its adoption. The Report was then accepted, approved, and ordered to be printed, together with the Treasurer's Report, and such other matters as the Prudential Committee should think proper to append to these documents.

The committee to whom was referred the petition of Irad Congar and his wife, recommended that the same be referred to the Prudential Committee of the Board, to act thereon as they shall judge best, which recommendation was accepted and adopted.

The committee to whom was referred that part of the Report of the Prudential Committee which related to the Home Department, reported the following minute, as expressive of the sense of the Board of the character and services of the late lamented Secretary for that department :

For more than two years the Rev. Dr. WISNER filled the office of Secretary for the domestic department, with a degree of judgment, zeal, energy, and indefatigable perseverance, which greatly endeared him, not only to his colleagues, but generally to those friends of the Redeemer's kingdom, who had an opportunity of witnessing his services. In the midst of these services, when every successive month seemed to disclose an enlargement of his views, and an increase in the warmth and decision of his sanctified zeal in the cause of missions, and the growing success of his wise plans, he was unexpectedly, by a severe and rapid illness, removed from his earthly labors on the 9th day of February last, and translated, we doubt not, to the joys and glories of a better world.

The Board desire here to record their deep sense of the eminent talents, the fervent piety, the large views, and the persevering diligence of their departed brother and fellow-laborer, and also to express their grateful recollection of his faithful and important services. The dispensation of Providence, which has terminated his labors on earth, is indeed mysterious, but the Board desire to bow before it with humble and adoring submission, and to feel, with deep solemnity, the impressive call which this new bereavement makes on every surviving member of the Board, to greatly increased diligence, self-denial, and labor in that glorious cause, to which their lamented brother was zealously, and, as they believe, with so much benefit to the kingdom of Christ, devoted.

This report was accepted and adopted.

The committee to whom was referred so much of the Report of the Prudential Committee as relates to the northwestern Indians, reported, that they found nothing calling for correction or amendment, in the report submitted, or in the policy of the Committee. Nevertheless, the committee desired to bring the whole weight of influence in the Board to bear upon the question of very enlarged operations among these people scattered and peeled. None of the aboriginal inhabitants of this continent call so loudly for our exertions, whether we consider the relations of the several tribes to the white population, or to each other.

The committee on the vacancies which have occurred the past year among the Secretaries of the Board and in the Prudential Committee, made the following report :

1st. That the vacancy which has occurred among the Secretaries, be filled by the election of a Secretary for the Home Correspondence ; and they nominate the Rev. William J. Armstrong, of Richmond, Va. as candidate for that office.

2d. That neither of the three co-ordinate Secretaries belong to the Committee, and that the names of the Secretaries be arranged according to the order in which they were introduced into office.



3d. That the vacancy now existing in the Prudential Committee, be filled; and they nominate Daniel Noyes, Esq., of Boston, as a proper person to be elected as a member of said Committee.

4th. The committee nominate the Rev. William J. Armstrong and Daniel Noyes, Esq., as proper persons to be elected corporate members of the Board; and Sir John Campbell, British Ambassador at the Court of Persia, who has shown great kindness to our missionaries in that part of the world, as a proper person to be elected a corresponding member of the Board.

5th. The committee nominate Charles Scudder, Esq., of Boston, as one of the Auditors, in the place of Daniel Noyes, Esq.

6th. The committee think it not advisable that any change, except those above mentioned, should be made in the Prudential Committee or officers of the Board.

7th. The committee recommend that Rule 3d of Section III, first paragraph, be so altered as to read thus:

The Prudential Committee shall consist of such a number of members as the Board from time to time shall judge necessary; and three of the members shall constitute a quorum for the transaction of business; provided that a regular notice of the meeting shall have been given to each member of the Committee. It is expected that the Secretaries and Treasurer of the Board will attend the meetings of the Committee, and aid in its deliberations.

The foregoing report and recommendations were accepted and adopted.

The committee appointed to recommend the place of the next annual meeting of this Board, and nominate the preachers for the occasion, recommended that the next annual meeting of the Board be at Hartford, Connecticut; and nominated the Rev. Dr. Codman to be the first preacher, and Rev. Dr. John McDowell, the second preacher. They also recommended, that Henry Hudson, Esq., Rev. Dr. Hawes, Rev. Messrs. Bushnell, Vanarsdalen, and Fitch, and James R. Woodbridge, Esq., be appointed a committee to make the necessary arrangements for the meeting. Which report was adopted.

The committee to whom the communication from the Prudential Committee, on the claims of returned missionaries and assistant missionaries, was referred, submitted as their report the following,\* viz:

\*The object of the regulations reported by this committee, is neither to increase nor diminish the claims of returned missionaries and assistant missionaries, but chiefly to *define them*. The *seventh* regulation states what has in fact been the general usage in respect to those who have left the service of the Board. A dismission has generally been asked by the missionary, and voted by the Prudential Committee. A usage, so evidently proper, when missionaries cease to be directed by the Committee, and no longer have a reasonable prospect of again entering the service of the Board, is now prescribed as a duty in all cases.

Lest it should be thought that a dissolution of the connection with the Board as missionaries, involves of course a destruction of all claims on the Board for pecuniary assistance, regulation *eighth* recognises certain claims as existing, notwithstanding this dissolution, and defines them as specifically, perhaps, as can be done with the present amount of experience on this subject.

The approbation of the Prudential Committee, required in the regulation, may be either before or after the return of the missionary. To obtain it afterwards, it will be necessary

Rules and Regulations in place of and in addition to 7th and 8th in Section V :

7. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

8. When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support, as the circumstances of each case shall require, and as shall best comport with the missionary character and the interests of the missionary cause ;—it being understood,

(1.) That no pensions or annuities are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

(2.) That, except in extraordinary cases, after the lapse of a year from their return, no grant is to be made to returned missionaries or assistant missionaries, who are neither superannuated, nor disabled by sickness, and yet are not expected to resume their missionary labors.

(3.) That missionaries and assistant missionaries, who return on account of sickness, and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

(4.) That missionaries and assistant missionaries, who return on account of sickness, and partially recover their health so as to attend the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board, as they had when they first arrived.

9. The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged, as a part of the expenses of said missions.

Which report, after discussion, was accepted and adopted.

#### RESOLUTIONS.

Resolved, That the Secretaries present the thanks of the Board to Dr. Miller, for his sermon delivered last evening, and request him to furnish a copy to the Prudential Committee for publication.

Resolved, That it is expedient that Rule 1st, Section IV, of the by-laws be amended as follows, to correspond with a resolution adopted at the last annual meeting of the Board, viz :

1. The annual meeting of the Board shall be holden in the month of September, and shall commence on the second Wednesday of the month, at 10 o'clock in the morning, and continue from day to day until the business of the meeting has been transacted. The place of meeting shall be fixed by vote at the annual meeting next preceding.

that the mission, to which the returning missionary belongs, shall have formally consented to his return.

For regulations respecting the returned children of missionaries, see Minutes of twenty-fifth annual meeting.



Five members shall form a quorum for adjourning or dissolving the meeting, and nine to transact business.

Resolved, That the first sentence in Rule 3d, Sec. IV, be stricken out.

Resolved, That the Board will make arrangements, in respect to its business, so as to accommodate the Baltimore Female Mite Society with the use of the house where the Board holds its sessions, at four o'clock on Friday afternoon.

Resolved, That the thanks of this Board be presented to the Trustees of the First Presbyterian Church in the city of Baltimore, for the use of their place of public worship, and of their session room, during these annual sessions.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have received while engaged in performing the sacred and responsible duties of the present sessions.

Resolved, That the thanks of this Board be presented to the choir of singers for their services in connection with the public religious exercises attended by the Board during these sessions.

On motion of Mr. Holmes, it was

Resolved, That this Board has entire confidence in the Christian character, prudence, and fidelity of their mission in the Sandwich Islands—the unfounded reports occasionally circulated notwithstanding; and that the success which has attended this mission, in the conversion of the heathen, and the great good done to seamen from Christian lands, calls for gratitude to God, and commends this mission to the hearts and the special prayers of all the friends of Christ.

The following resolutions, after numerous and animated addresses, were adopted, viz :

Resolved, That the thanks of this Board be presented to the American Bible Society, the Philadelphia Bible Society, the Philadelphia Female Bible Society, and the Connecticut Bible Society; also to the American Tract Society at New York, the American Tract Society at Boston, and the American Sunday-School Union, for the liberal aid which they have furnished for introducing the Sacred Scriptures, religious tracts, and juvenile christian books into those nations and tribes in which the missionaries of this Board are laboring; and that the confidence reposed in this Board and its missionaries by the societies just named, and the kind christian intercourse and co-operation which exist, are worthy of devout and grateful acknowledgment, and are such as should characterise the proceedings of institutions whose object is to cause glory to God and good will among men throughout the whole earth.

Resolved, That the Board recognise all associations in this country and Europe, whose object is to make known to the benighted nations of the earth, the character and will of the only living and true God, and the method of salvation contained in the New Testament, as brethren and fellow-laborers; and that we will pray for the success of their efforts, rejoice in their prosperity, sorrow with them in all their reverses, and account it our highest privilege and honor to unite our humble instrumentality with that of all the people of God throughout the world, in

extending the reign of our common King and Savior over the whole human family.

Resolved, That this Board rejoice and give praise to Almighty God for that increase of christian activity which is seen in the various institutions established during the last forty years for the prevention of sin in all its forms, and for removing from our guilty and suffering race the evils which sin occasions: that they especially rejoice in the progress of the temperance reform, and of the principles of peace among the nations of Christendom; and that their earnest prayer is, that all these associations may continue to labor with wisdom and energy, and that others may be organized to co-operate with them, until the institutions of christian benevolence shall present a front as extended as the ravages of sin; and favored with guidance and power from on high, shall press forward in their joint labors to chase wickedness and misery from the earth.

Resolved, That this Board acknowledges with humble gratitude the prosperity which has attended its labors at home and abroad during the past year, and the generally encouraging aspect which its missions now present; and that, instead of being disheartened by the inroads which death has been permitted to make, in removing one of its executive officers and so large a number of its missionaries and assistant missionaries, the Board would consider itself and the churches for which it acts, as admonished to rely more confidently on God, from whom alone all success must come, and to exercise a higher measure of activity, faith, and hope.

Resolved, That the various changes which have occurred among the several unevangelized nations during the last few years, the access which divine providence is now opening to them, and the facilities furnished by commerce for introducing missionaries and christian knowledge to the remotest parts of the earth, convince the Board that a preparation is now making for a rapid, universal, and glorious diffusion of Christianity; and that nothing but a deficiency of faith, prayer, and the prompt and vigorous use of the means within the power of the church, can prevent the speedy triumph of Christ and his cause.

Resolved, That this Board, regard with humiliation and grief the deficiency of missionary zeal in our christian community, owing to which so very insufficient a supply of missionaries is furnished for the several fields in which this Board has established missions, and still more for those numerous and extensive fields which God in his holy providence is opening; that the Board think they see in this deficiency, cause to fear that the work of propagating the gospel over the whole earth will be greatly and criminally retarded; and that the Board therefore earnestly recommends to all its members, general agents, and friends, to make immediate exertions to select young men and persuade them to enter on a course of education for the missionary work; and that it is indispensable, if provision is to be made for the annually increasing demand for missionary laborers, that individual churches should feel a responsibility for bringing forward their promising young converts, and that christian parents should train their children for the missionary work.



Resolved, That in view of the great deficiency of missionaries, the Board esteem the establishment of high schools and seminaries for educating native catechists and preachers, as highly important; and that it be recommended to the Prudential Committee to foster those seminaries already in operation, and to found others as there may be opportunity, with the hope of supplying in part the deficiency of christian teachers from this country.

Resolved, That continuance and increase of fervent and humble prayer to God for the outpouring of the Holy Spirit and the conversion of all nations is loudly called for from all the friends of Christ; especially at the monthly concert for prayer and on the first Monday of the year.

Resolved, That LARGE DESIGNS, SYSTEMATIC and VIGOROUS EXERTIONS, HUMBLE DEPENDENCE ON GOD, and ENTIRE SELF-CONSECRATION TO THE WORK, should characterise all our enterprises for the salvation of this revolted and ruined world.

#### NEW MEMBERS ELECTED.

The Rev. WILLIAM J. ARMSTRONG, of Richmond, Va., and DANIEL NOYES, Esq., of Boston, were elected corporate members of the Board.

Sir JOHN CAMPBELL, English Ambassador at the court of Persia, was elected a corresponding member of the Board.

#### OFFICERS OF THE BOARD.

The following persons were elected officers of the Board for the year ensuing; viz.

JOHN COTTON SMITH, LL. D. *President*;

STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;

SAMUEL HUBBARD, LL. D.,

WARREN FAY, D. D.,

Lieut. Gov. SAMUEL T. ARMSTRONG, } *Prudential Committee*;

CHARLES STODDARD, Esq.

JOHN TAPPAN, Esq.

DANIEL NOYES, Esq.

Rev. RUFUS ANDERSON,

Rev. DAVID GREENE,

Rev. WILLIAM J. ARMSTRONG,

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq. } *Auditors*.

CHARLES SCUDDER, Esq.

} *Secretaries for Correspondence*;

\* For the three years past, the three Secretaries have been co-ordinate, and each has had his distinct class of duties, or department, for which he has been responsible to the Prudential Committee. The same general arrangement will be continued in future. One department embraces the correspondence with missionaries and others beyond sea, and also with candidates designated to foreign stations—another department embraces the correspondence with the missionaries among the American Indians, and with candidates designated to those missions, and the editing of the Missionary Herald—and the third department embraces the correspondence with the agents and patrons of the Board, can-



## RELIGIOUS SERVICES.

The meeting was opened with prayer by Dr. Porter, and on the following days by Dr. McAuley and Mr. C. Eddy; and was concluded on Friday, at 4 P. M., with prayer by Mr. Musgrave.

The Annual Sermon before the Board was preached by Dr. Miller on Wednesday evening, in the First Presbyterian church, from Numb. xiv. 21; "As truly as I live, all the earth shall be filled with the glory of the Lord."

In the afternoon of Thursday, the Lord's Supper was administered in the same place. Drs. Woods, Palmer, McAuley, and McDowell led the services.

In the evening of Thursday, a public meeting for addresses was held in the First Presbyterian church. After singing, and a prayer by Dr. Cuyler, and the reading of the Summary from the Annual Report by one of the Secretaries, Mr. Ruggles sung a few verses of Heber's Missionary Hymn in the Hawaiian language, and addresses were delivered by Mr. Abeel, Mr. Winslow, and Governor Vroom. The concluding prayer was offered by Dr. Porter. The audiences on Wednesday and Thursday evenings were large.

After the reading of the resolutions on Friday and some remarks by one of the Secretaries, addresses were made by Dr. Palmer, Mr. Plumer, Mr. Abeel, Mr. C. Eddy, Mr. A. D. Eddy, Mr. Lanneau, Mr. Patterson, Mr. Winslow, Mr. Breckenridge, and Mr. Ramsey. Others were anxious to speak, but the time failed. The occasion was one of deep interest.

didates for missionary employment who have not received their designation, and all other persons and societies in the United States.

## OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D.	<i>President ;</i>	
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## CORRESPONDENCE.

Communications relating to the Missions and General Concerns of the Board, should be addressed—

SECRETARIES of the A. B. C. F. M.

MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

All donations, and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed—

HENRY HILL, *Treasurer of the A. B. C. F. M.*

MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

## GENERAL AGENTS.

These Agents co-operate with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of Auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world.

*Northern District of New England.*  
(Maine, New Hampshire, and Vermont,)

Rev. RICHARD C. HAND, at Concord, N. H.

*Southern District of New England.*

(Massachusetts, Rhode Island, and Connecticut,)

Rev. HORATIO BARDWELL, at Andover, Ms.

*For the State of New York.*—Rev. CHAUNCEY EDDY, at Utica, N. Y.

*For the Western States*—Rev. ARTEMAS BULLARD, at Cincinnati, Ohio.

*For Western Reserve and Michigan Territory*—Rev. HARVEY COE, Hudson, Ohio.

*For South Carolina and Georgia.*—Rev. EDWIN HOLT, Charleston, S. C.

## RECEIVING AGENTS OF THE BOARD.

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Jesse Talbot, Brick-church chapel, Nassau street,  
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James Adger, Charleston, South Carolina.

Samuel D. Corbitt, Savannah,

Blodget, Fleming & Co., Augusta,

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Hall & Prentice, Mobile,

William W. Caldwell, New Orleans, Louisiana,

Joshua B. Brant, St. Louis, Missouri.

E. P. Hastings, Detroit, Michigan Territory.

Deming & Whiting, do.

A. & W. MacKinlay, Halifax, Nova Scotia,

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the Missionary Herald.





## TWENTY-SIXTH ANNUAL REPORT

OF THE

## PRUDENTIAL COMMITTEE.

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MR. PRESIDENT,

Death has again entered our circle and removed from among us, in the prime of his life and usefulness, the Rev. Benjamin B. Wisner, D. D., who during more than seven years, took an active part in transacting the business of the Board and of the Prudential Committee, of which he was a member, and for more than two years filled the office of secretary for domestic correspondence. The Rev. Joseph Caldwell, D. D., President of the University of North Carolina, who was elected a member of the Board at its last annual meeting, has also been called to close his earthly labors.

The past year has likewise been marked by an unprecedented mortality among the missionaries and assistant missionaries of the Board. Since the last annual meeting intelligence has been received of the decease of the Rev. Samuel Munson and Rev. Henry Lyman, of the mission to the Indian Archipelago; Rev. Henry Woodward, of the Tamul mission; Mrs. Ramsey, of the Mahratta mission; Mrs. Thomson and Doct. Asa Dodge, of the mission to Syria; Mrs. Rogers and Mr. Stephen Shepard, of the Sandwich Islands mission; Rev. William B. Montgomery and Mrs. Montgomery, of the Osage mission; Miss Cynthia Thrall and Mrs. Newton, of the Arkansas Cherokee mission; Miss Prudence Wilson of the Chickasaw mission; and Mrs. Wilson of the Choctaw mission; embracing five missionaries, one male, and six married and two unmarried female assistant missionaries—fourteen in the whole; all of whom, we trust, continued faithful unto death, and are now wearing the crowns of glory which the Lord, the righteous judge, has put upon their heads. The Master whom we serve, by these frequent and solemn events, is saying most impressively to us all, **WORK WHILE IT IS DAY: THE NIGHT COMETH IN WHICH NO MAN CAN WORK!**

In reporting the proceedings of the past year, the order will be followed which has been heretofore adopted; beginning with some account of the department of labor which relates to obtaining funds and missionaries; then noticing the progress and present state of the several missions under the care of the Board; and concluding with summary views and remarks.

## Domestic Operations.

**LABORS AT THE MISSIONARY ROOMS.** Immediately after the last meeting of the Board, Dr. Wisner, by appointment of the Prudential Committee, visited some of the Western States, for the purpose of attending the anniversaries of societies connected with the Board, conferring with friends of missions, and otherwise promoting the missionary cause in that quarter. From this tour he returned about one month previous to his decease. Owing to his absence and subsequent removal by death, all the duties in the department of correspondence, through almost the whole year, have been devolved on the surviving secretaries, constituting an amount of labor much beyond what they had time or strength adequately to perform; and the interests of the Board must have suffered greatly, had it not been for the well directed and efficient labors of the general agents in their respective fields. In no view probably is the importance of a wise system of organization among the churches, and of judicious and active general agents, more obvious, than in the emergencies to which the Board has been reduced so repeatedly within the last five years. During more than three years of those five, by the death of Evarts, Cornelius, and Wisner, and the necessary delay in filling their places, the labors of the three Secretaries have been devolved on the surviving two. It is indeed true, that, owing to the presence and aid of the Head of the Church, the Board, notwithstanding the breaches made in the ranks of its executive officers, has continued to prosper; and through these periods of weakness the amount of its pecuniary resources and the number of its missionaries have been greatly augmented. But it is easy to see, however, that much more labor might be advantageously performed, in diffusing missionary intelligence through the community, in obtaining candidates for missionary service, and in conducting a more extensive correspondence with the friends of missions at home and with missionaries abroad, than can be done by the present secretaries; and the Board will doubtless deem it expedient to appoint some one to fill the vacancy which death has made in their ranks.

**AGENCIES.** The organization of those religious denominations and churches, in different parts of the country, which prefer to co-operate with the Board in propagating the gospel through the world, may now be regarded, so far as the outlines are concerned, as being completed. Two new agencies have been established during the past year; the one embracing the states of Maine, New Hampshire, and Vermont; and the other embracing New Jersey, Pennsylvania, Delaware and Maryland. To the former the Rev. Richard C. Hand, who has heretofore been a successful associate with the Rev. Mr. Eddy, in the state of New York, has been appointed; the Rev.



David Magie, of Elizabethtown, New Jersey, has been chosen to the latter. Both have accepted their respective appointments, and entered on their labors. Mr. Magie still retains his pastoral charge, and devotes only three months of the year exclusively to the labors of the agency; taking, however, the general oversight of his field, attending the meetings of auxiliaries, disseminating missionary intelligence, &c. during the remaining portions of the year.

The Rev. Edwin Holt, appointed secretary of the Southern Board of Foreign Missions, has been commissioned as a general agent of this Board for the states of South-Carolina, Georgia, and a portion of Tennessee.

The whole number of permanent general agencies, embracing New-England, the Middle, Southern, and Western States, is eight; all of which are now supplied with agents; some of whom are connected only with the Board, while others are laboring under the immediate direction of missionary societies organized in their respective districts.

The Reformed Dutch Church, whose efforts for propagating the gospel among the heathen are made through the agency of the Board, has for obtaining funds, a separate organization and agencies, entirely under its own direction.

The agents in New England, the state of New York, and the western states, have prosecuted their labors in nearly the same manner, during the past year, as during the year before. They state that better information and juster views on missionary subjects are prevailing, that fewer objections are advanced; and that the churches visited by them, in almost every instance, contribute more cheerfully and more liberally than during any previous year.

The Rev. William J. Armstrong, Secretary of the Central Board of Foreign Missions, bears a similar testimony respecting those portions of his field which he has visited, including many churches in Virginia, North Carolina, and the District of Columbia. In almost every place the contributions have surpassed what he anticipated, and probably the aggregate amount received, during the last year from the churches which he has visited, has been at least twice the sum ever before received from them in a single year.

Respecting the sphere of his labors, the Rev. Edwin Holt, secretary of the Southern Board of Foreign Missions, remarks.

Missionary papers have been extensively circulated.—The Missionary Herald is taken in most of the churches which I have visited, in considerable numbers. In the larger churches, and other places where intelligence has dispelled former prejudices, there is a disposition to promote foreign missions. There are some opposers, but the majority are friends to the cause. In the smaller and less favored churches the subject comes up under all the disadvantages of a new subject, and one that requires money. It is to be hoped that the circulation of missionary intelligence and the visits of agents will do away prejudices.





The whole amount received from these societies is \$45,635 11 ; which raises the total sum placed at the disposal of the Board during the past year to \$208,975 30.

Among the donations from similar sources should be acknowledged a valuable grant from the American Temperance Society, embracing about eleven hundred copies of its annual reports. These have been sent to the several stations occupied by the missionaries of the Board, and circulated with manifest good results, among the settlers and travellers on the frontiers of our own country, and among seamen and residents speaking the English language in foreign parts.

Donations in clothing and various other articles have also been made, the value of which cannot be correctly estimated, amounting probably, to not less than \$5,000 or \$6,000.

The number of persons constituted Honorary Members, by donations during the past year, is 269 ; making the whole number of those who have been constituted Honorary Members 1,510.

The amount thus placed at the disposal of the Board, is indeed a great advance on its receipts during the earlier periods of its existence, and calls for thanksgiving to Him, whose is the silver and the gold, for inclining his people to contribute after this sort. Still it is small compared with the extent of the work to be done. There are single cities in our Union, where a larger sum is annually expended for the support of religious and literary institutions alone, than all the American churches contribute for propagating the gospel among the 600,000,000 of the unevangelized nations. How inadequate, then, must this sum be, if we include in the work, to the accomplishment of which it is to be appropriated, the translation, printing, and distribution of the Scriptures, tracts, and school books ; and also the establishment and conducting of schools and seminaries for instructors and preachers, and whatever else is indispensable for raising up a reading, intelligent, and moral population.

In contributions for propagating the gospel, we are much behind our brethren in England. There, with a population not exceeding our own in numbers, bearing various burdens of which we know nothing, and with less wealth in the hands of the mass of the community, their principal societies are far in advance of ours in their receipts. By their reports made in May last, it seems that the London Missionary Society received about \$290,000, the Wesleyan Missionary Society about \$300,000, and the Church Missionary Society \$340,000. These sums, together with what was received by other missionary societies in England and Scotland, adding also the appropriations of Bible, tract, and school societies, would probably raise the whole amount expended by the churches of Great Britain, for propagating the gospel among the unevangelized nations to not less than \$1,200,000. The contributions of the American churches, of all denominations, for this object do not exceed \$350,000.



**NEW MISSIONARIES AND CANDIDATES.** Thirteen ordained missionaries, one of whom is a physician, three physicians, four printers, one teacher, twenty two married, and four unmarried female assistant missionaries, forty seven in all, have been sent forth to various unevangelized nations and tribes since the last meeting of the Board. Their names and the missions to which they were destined, are as follows :

Mr. William Hall and wife,	}	New York Indians.
Rev. William Williams and wife,		
Miss Andelucia Lee,		
Rev. Philander O. Powers and wife,	}	Western Asia.
Rev. Daniel Lindley and wife,		
Rev. Henry I. Venable and wife,	}	S. E. Africa.
Rev. Alden Grout and wife,		
Rev. George Champion and wife,		
Rev. A. E. Wilson, M. D. and wife,		
Doct. Newton Adams and wife,	}	Sandwich Islands.
Mr. Henry Dimond and wife,		
Mr. Edwin O. Hall and wife,		
Miss Lydia Brown,		
Miss Elizabeth Hitchcock and		
Mrs. Coan,		
Mrs. Sarah B. Wilson,		Arkansas Cherokees.
Mrs. Jane E. Wilson,		West Africa.
Doct. Marcus Whitman,		Western Indians.
Doct. Asahel Grant and wife,		Nestorians in Persia,
Miss Rebecca Williams,		Syria.
Rev. Alanson C. Hall and wife,	}	Tamil Mission.
Rev. John M. S. Perry and wife,		
Rev. J. J. Lawrence and wife,		
Rev. Henry Ballantine and wife,	}	Mahratta Mission.
Mr. Elijah A. Webster and wife,		
Rev. James T. Dickinson,	}	Indian Archipelago.
Mrs. Arms,		
Mr. Alfred North and wife,		
Rev. John R. Agnew,		Choctaws.

During the same period, twenty persons, including four ordained missionaries, five male and ten married and one unmarried female assistant missionaries, have left the service of the Board ; eleven of them on account of the discontinuance of the missions with which they were connected, or some change in the manner of conducting them ; five from ill health ; three widows returned on account of the death of their husbands ; and one having married out of the mission. These, with the fourteen who have been removed by death, make thirty four persons in all, whose connection with the Board has terminated since the last meeting ; leaving the number of missionary laborers increased by only thirteen, over what it was at the beginning of the last year.

There are now under appointment, and expecting to depart to their respective fields of labor during the ensuing year, eighteen missionaries, one physician, four other male, and ten female assistant missionaries.



From information received from colleges and theological seminaries in different parts of the country, it is believed that the number of young men at these institutions, who may be regarded as candidates for missionary service, is greater at the present, than it has been at any former period; and that the Board may look forward to a steady increase of laborers. This increase cannot, however, be great, while the number of pious young men educated for the ministry is so limited, and the demand for their services in our own country is so urgent. Nothing but such an effusion of the Holy Spirit upon the colleges of this land, as shall renew and sanctify the hearts of a large portion of the young men assembled there, and work in them a determination to preach Christ to the heathen; together with vastly more diligence among the churches in selecting pious youth and conducting them forward to the ministry, can save the Board from much embarrassment for want of an adequate number more fully to publish the gospel in those countries where its missions are already established, or can present the millions of people in those other countries, to which the providence of God is now opening the most favorable access, from perishing in their ignorance and sin, because none are found to go and show them the way of life and salvation.

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## Missions.

In giving a view of the Missions under the care of the Board, the Committee will follow, as usual, the geographical order.

### AFRICA.

#### MISSION TO WESTERN AFRICA.

CAPE PALMAS.—John Leighton Wilson, *Missionary*, and wife.

Mr. and Mrs. Wilson sailed from New York on the 7th of November, and arrived at Cape Palmas near the close of the following month, after touching at Goree and Monrovia. They took with them a colored female from this country, and were received by the native population with joyful acclamations. It is easy, however, to overrate the value of such demonstrations in an uncivilized, and even in a civilized, people. The expectations of the natives at Cape Palmas are not of such a nature, that they can be soon realized, if they ever can be; but the hope is humbly entertained, that, through the abounding grace of God, the mission will secure to them blessings of a more excellent nature than have yet entered into their conceptions.

The framed house, which Mr. Wilson carried out on his former visit to Africa, he found already erected on the spot he had selected for it, and furnished. Southward it looks out upon the ocean, and

eastward upon a beautiful salt lake. A fertile plain occupies the north; and westward, fully in view, is the colonial settlement, together with three native towns. Although our mission has no immediate connection with the colony at Cape Palmas, it is important to remark that almost all the colonists were engaged in the culture of the soil, and that the prospects of the infant community were thought by Mr. Wilson to be remarkably encouraging. The kindness uniformly shown by the governor, Doct. Hall, to our mission, is gratefully acknowledged both by Mr. Wilson and by the Committee.

The object of the Board in this mission to one of the maritime districts, as was stated in the last Report, is to prepare the way for an extensive system of operations among the populous nations of western Africa. Such is the climate, and such is the state of African society, that, until a regular steam navigation is established on the Niger, a mission cannot be sustained in the interior without a preparatory station somewhere upon the coast; and the colonies furnish incomparably greater facilities for such stations, than can be found elsewhere.

For an outline of the plan of the mission, the Board is referred to the last Report, and to the Instructions of the Committee to Mr. Wilson, on the two several occasions of his departure for Africa.

It was the expectation of our devoted missionaries when they left this country, that in the process of becoming inured to the climate they would be subject more or less to fever. In this respect they have suffered even more than they expected. Mrs. Wilson had two attacks, and Mr. Wilson three, by the last of which he was brought down to the borders of the grave. At the latest date, which was March 19th, he had begun to exhibit signs of recovery. As there have been very few deaths in the colony, the Committee indulge the strong hope that the lives of both these valuable missionaries will be spared; and also, that the fear of sickness and death, which deters others from going to their aid, will not much longer be suffered to operate so injuriously to the interests of Africa.

The distances from Cape Palmas to some of the more interesting portions of western Africa, as indicated by maps of the country, are as follows;

From Cape Palmas to the heart of the Ashantee country,	-	450
“ “ to the Kong mountains,	- -	350
“ “ to the mouth of the Niger.	- -	1000
“ “ to Monrovia,	- - -	230
“ “ to Sierra Leone,	- - -	450

The christian church ought not to forget, that, in the space of less than forty years, no less than seventeen separate expeditions were sent from Europe, with their principal object to ascertain the course and termination of the Niger. Eleven of the leaders of these expeditions, and eight other gentlemen of education who accompanied them, besides some scores of their attendants, sacrificed their lives to



the enterprise. And the greatest minds in Europe deemed the object worthy of all it had cost; and when the Landers proclaimed the work accomplished, the world admired and praised the devoted enthusiasm of all these martyrs to the spirit of geographical research.—Let the church be rebuked by this; for she fears to send her sons into that country, though upon an enterprise worthy of the sufferings and death of the Son of God. And let the sons of the church be rebuked, who dare not go to save the souls of men where so many have cheerfully gone to solve a problem in geography.

#### MISSIONS TO SOUTHERN AFRICA.

MARITIME MISSION.—Aldin Grout and George Champion, *Missionaries*; Newton Adams, M. D., *Physician*; and their wives.

INTERIOR MISSION.—Daniel Lindley, Alexander E. Wilson, M. D., and Henry I. Venable, *Missionaries*; and their wives.

These missions were projected before our last annual meeting, and the missionaries sailed from Boston on the third of December, in the Burlington, bound to the East Indies, which engaged to leave those destined to the interior at Cape Town, and the others, if possible, at Port Natal. The ship arrived at the Cape on the 5th of February, after a passage of sixty-four days.

It had been ascertained before the sailing of the Burlington, that so large a vessel could not probably cross the bar at the entrance of Port Natal. This became certain upon arriving at Cape Town. Both missions, therefore, were under the necessity of proceeding to their respective fields by land. The brethren destined to the interior, commenced their journey on the 19th of March. They were accompanied by the Rev. Mr. Wright, a missionary of the London Society resident at Griquatown, who had kindly waited for them several weeks, and rendered them very valuable assistance. The mission and its effects were drawn in three large wagons, with twelve yoke of oxen attached to each. In this manner did our brethren and sisters cheerfully enter upon a journey of a thousand miles through the inhospitable wilds of southern Africa. They had little danger to apprehend, however, from the climate; for though arid and sultry, the greater part of the year, it is still said to be one of the most salubrious in the world. The Committee have heard of their arrival at Griquatown, about half way to their place of destination.

The brethren designated to the maritime nation of Zoolahs, found a providential hindrance to their proceeding immediately. War was then raging between the Caffres and the Colony, and the route from Cape Town to the territory of Dingaan lay through Caffraria. At the latest date, which was in June, they were waiting for quiet to be so far restored to the eastern frontier, that they could proceed to some one of the missionary stations of their English brethren in Caf-



fraria, and there acquire a knowledge of the Zoolah language before entering the territory of Dingaan. Between the Zoolahs and Caffres and their languages a strong affinity is supposed to exist; and by acquiring the language of the Zoolahs, they would be able to communicate with Dingaan without incurring a risk, which is often great when intercourse is held with a savage, jealous, and despotic chief, by means of an interpreter.

Dingaan was brother to the former chieftain of the Zoolahs. Having murdered him, he reigned in his stead. Mosalekatsi, a half brother, then set himself against Dingaan, and established an independent government; but was in the end compelled to retire, with his followers, farther into the interior. He fell back upon the Bechuanas, a numerous tribe, whom he subdued, and after killing the older and more experienced warriors, incorporated the survivors into the body of his own people. Between the territories of Dingaan and Mosalekatsi, there is a mountain barrier; but there is, also, a far more formidable barrier of fear, jealousy, and hatred. It is not probable that our missions in the two countries can have any direct intercourse with each other at present.

The prevalent language among the people subject to Mosalekatsi, is said to be the Sichuana, which is the language of the Bechuanas, and has been to some extent reduced to writing by Mr. Moffat, missionary of the London Society at Krooman, or New Latakoo. At this station our brethren hoped to procure an interpreter, in whose faithfulness they could repose confidence. In any circumstances, however, they had little cause to anticipate an unwelcome reception from Mosalekatsi, as he is known to have long been anxious to have missionaries residing near him. His residence is at or near Kurrechane. The distance of this place from Port Natal is supposed to be at least five hundred miles, and about two hundred from Krooman; and from Krooman to Cape Town is seven hundred and fifty miles. From Kurrechane to Delagoa Bay, may not be more than four hundred miles; and this is the point from which our interior mission will perhaps be most accessible. In this connection the Committee quote a passage from one of Doct. Wilson's letters, for the consideration of those for whom it was specially intended.

"There is one thing respecting Delagoa Bay, which lies on my mind, and I will venture to mention it. The deadly sickliness of its climate is spoken of by every one. Now the swamp country of the southern States, the Carolinas, etc. has a similar deadly climate. Place Englishmen, or mountain men, or the men of the hill country, in the rice districts of the southern States, and they suffer and die in like manner. But if men could be obtained, who have lived for years in the swamp country of the south, whose constitutions are perfectly acclimated, who have inhaled the malaria poison until their system have become proof against its deadly influences—plant such men at such places as Delagoa, and they will enjoy as much health,

probably, as in the places they came from. Native Africans have never been subject to attacks of yellow fever in the city of Charleston, S. C. Neither do they suffer much from autumnal fevers, which are almost as fatal to strangers and persons not acclimated as yellow fever. I could mention other facts by which the view taken above can be supported. Dr. Philip urges the importance of a survey of that port, as soon as possible. Indeed the occupying of Delagoa Bay seems to be necessary, in order to successful missionary operations in eastern and interior Africa."

The fact that Doct. Wilson is from one of the Carolinas, gives to some of the opinions above quoted a greater weight.

The Committee cannot close their report on these missions, without acknowledging their great obligations to the Rev. Dr. Philip of Cape Town, who received our missionaries with all the cordiality, and gave them all the benefit of his experience, which would have been possible had they been from his own society in England. They would acknowledge, also, their obligations to H. E. Rutherford, Esq. of the same place, who has kindly consented to act as agent in respect to the temporal affairs of our missions in South Africa.

## EUROPE.

### MISSION TO GREECE.

ATHENS.—Jonas King, D. D. *Missionary*, and Mrs. King.

ARGOS.—Elias Riggs, *Missionary*, and Mrs. Riggs.

There are not many new facts to be reported concerning the Greek mission. The government removed to Athens in December, when the demand for houses to accommodate its officers became so great, that Mr. King was deprived of the building occupied by his gymnasium and Lancasterian school, and found it impossible soon to obtain another well suited to his wants. The government has also removed its own gymnasium from Ægina to Athens, and declared its intention to open a school there for boys. What influence these measures will have upon the institutions for instruction under Mr. King's care, or upon his duty in respect to them, remains to be seen. Near the close of December, and after the arrival of the court, and when great inconvenience was felt from the want of suitable rooms, the preparatory school contained from 30 to 40 scholars, and the gymnasium 60. In the July previous, there was a very satisfactory public examination of the latter institution, for three days, in ancient Greek, Geography, History, Geometry, Algebra, the Philosophy of language, and the Holy Scriptures. The nomarch and the bishop of the city were among the persons present, and Mr. King himself conducted the examination in the Scriptures. It was his intention, during the ensuing year, besides preaching on the Lord's day, to in-



struct the 4th class in the gospel history, the 3d in the historical books of the Old Testament; the 2d in Scripture history generally; and the 1st in Bickersteth's Scripture Helps, (which has been translated into modern Greek,) and in didactic theology. He already perceives encouraging proofs of the salutary influence of the study of the Bible upon the conduct of the students.

A teacher, Mr. John Sphenes, has been obtained in place of Mr. Herculides, mentioned in the last Report as appointed professor in the teacher's seminary at Nauplia.

In April 1834, Mr. Riggs visited Nauplia, Argos, Tripolitsa and Patras, in the Peloponnesus, and Missolonghi, on continental Greece, preparatory to selecting a new missionary station. Having decided in favor of Argos, he visited that city again in May, leaving Mrs. Riggs in Syra. On the 28th of June, he became a resident, with his family, in that city of ancient renown. The circumstances of his mission, however, sometimes weighed upon his spirits; and it pleased the Lord, also, before the end of the year, to afflict both him and his partner with severe illness, and to take from them their only child. As a commencement of their useful labors in that place, they opened a school for females, intending that it should ultimately embrace three departments;—an infant school, a common school, and a higher school for educating female teachers. In October this school contained 40 pupils. The sickness of its superintendents had materially affected its prosperity.

The great body of the Greek people are believed to be liberal in their feelings, and kindly disposed towards our brethren and their efforts. But the jealousy and opposition among the clergy, are evidently increasing. The presence of foreign aid in the intellectual and spiritual renovation of Greece, gives them more and more uneasiness. This was to be expected, and was always anticipated; but to meet it properly requires no small amount of wisdom from above. The church and the whole system of education in Greece are so intimately connected with the state, that the hierarchy of the kingdom have great facilities for exerting an influence adverse to our operations. Indeed the laws are framed so as to bring the whole mind of the nation under the immediate directing agency and control of the civil and ecclesiastical government. No school, public or private, can be established without its permission. No teacher can instruct, even in private families, except with permission from the government, and this is not to be given without examination of the candidate. No books can be sold or given away in any place, without first obtaining a license for that place. Strong guards, too, are thrown around the press. Possibly we may be obliged to give up our schools. But if we may not labor on a large scale for great ultimate results, we may at least bend all our efforts to immediate effects, through the divine blessing, in the conversion of individuals; and perhaps it is with some special reference to this that God in his holy providence is guiding us.



It is also the belief of the Committee, that more vigorous efforts should be made to circulate the word of God generally among the people, and especially to introduce it into all the schools.

No doubt much is yet to be learned as to the most successful method of conducting missions among the oriental churches. It must of course differ in many respects from the method to be pursued among a pagan people, and from that which is most appropriate to our own domestic missions. Everywhere, however, and in all circumstances, the missionary is to teach and enforce, in the plainest terms, repentance towards God, and faith in our Lord Jesus Christ. Of this there can be no doubt. But while this duty is to be faithfully performed to every creature, the history of Christ and his apostles shows, that there is scope for exercising the greatest wisdom in the almost countless variety of subordinate measures; and hence that there may be material errors, and, at the same time, great improvements, in our manner of commencing and prosecuting missions among the oriental churches. With the Committee it is a point of anxious inquiry, what are the lights to be gathered from experience and the word of God, as to the best manner of benefitting our brethren in the east, who share with us the Christian name.

Between the first of January last and the thirteenth of April, Mr. King distributed, and for the most part in schools, about nine hundred copies of the modern Greek New Testament, and nearly ten thousand copies of school-books and religious tracts.

#### MISSION TO CONSTANTINOPLE.

William Goodell, *Missionary*; H. G. O. Dwight, *Missionary to the Armenians*; William G. Schauffler, *Missionary to the Jews*; and their wives. On his way to Constantinople, Henry A. Homes, *Missionary*.

GREEKS AND ARMENIANS.—The encouraging prospects of usefulness among the Greeks of Constantinople, over which we rejoiced two years ago, have been considerably obscured. This, regarding all the circumstances of the case, was not wholly unexpected. Our object is not the mere intellectual improvement of the people; for then we should scarcely expect opposition. We have a higher aim. It is the restoration of pure and undefiled religion, and the salvation of the people, through the blessing of God, from the wrath which is coming upon the ungodly. All we do is as a means to this great end. We strive to enlighten that we may save. The holy and beautiful temple of God, reared by apostles, and once the glory of Greece, Macedonia and Asia, has decayed, like the monuments of ancient art in those countries, and only the foundations and here and there a pillar of the original structure, remain. And were there only the *ruins* of that structure, how comparatively easy would be the work of restoring the edifice. But age after age of barbaric ig-

norance has built upon the ruin, until the simple elegance of the building of God can no longer be seen ; and now an unlettered priesthood exults in the pile, as if it were the only genuine relic of apostolical workmanship. Our object is to restore the ancient superstructure, as delineated in the word of God. This is the design of our efforts, in whatever form they are made. And it is to be expected that the priesthood, when its fears are once awakened, and until it is instructed in the New Testament, will rise in opposition ; nay, that this opposition will be formidable, until the word of God increase, and native disciples, through the power of the Holy Ghost, multiply, and a goodly company of the priests themselves becomes obedient to the faith. Then will the church built by the apostle Paul upon the foundation of Jesus Christ, the chief corner stone, arise in glory to bless the surrounding nations.

During the Greek lent, in the early part of last year, a monk from the Ionian Islands preached in the principal church of Constantinople and before the patriarch, and declaimed violently against the schools, the books, and the new translations of the Scriptures into Greek ; accusing the priests, bishops, and even the patriarch of conniving at an enormous evil ruinous to the church and nation. The patriarch and many of the people disapproved of this attack. As a consequence of it, however, there was an immediate interference in all the Lancasterian schools ; everything underwent the strictest scrutiny ; the books were subjected to a rigid examination ; and though nothing appeared against them, and though they had the patriarch's own seal in their favor, yet it was resolved that there must be secret poison in them, and they must give place in the schools to the old church prayers and psalters. All the teachers resisted these measures for some time, but were finally compelled to make at least a show of submission. Soon after, the plague commenced its ravages, and the schools were suspended. There has since been a strong reaction favorable to a more liberal system. A Greek girls' school exists at Pera, and two new Lancasterian schools have been established in the interior.

"Whether the ravings of the monk above mentioned," says Mr. Goodell, "were the sole cause of all this excitement, or whether other causes also operated, it is difficult to ascertain, though the latter seems most probable. The dignitaries of the church have been not a little vexed, that the church in liberated Greece acknowledges no dependence on the see of Constantinople ; and as they attribute this, in part at least, to the influence of the schools there, they must of course look with a jealous eye upon those establishments here. It is also well known, that the translation of the Old Testament into modern Greek, which the British and Foreign Bible Society are now making at Syra, from the Hebrew text and not from the Septuagint, has given great offence to the high church party, and has been condemned by the Synod ; and it is no wonder, therefore, that they should take measures to prevent this version from getting into circulation by means of the schools. We ourselves have taken no part in this contest, thinking it much better that the controversy be carried on between themselves, than between them and us. These struggles between light and darkness may be expected to become more frequent in future, than they have been heretofore ; and, though victory may, for a time, be declared on the side of the latter, yet it is encouraging to see that even victory is beginning to be considered rather a disgrace, than cause of triumph, and that enlightened views



are everywhere gaining so much ground, that it requires the whole force and stratagem of the enemy to make any effectual resistance to their progress."

The Greek patriarch has been changed, through the influence of a distinguished Greek layman in the confidence of the government. After mentioning this fact, Mr. Goodell gives utterance to a sentiment which will receive the cordial approbation of the members of this Board.

"Blessed be God, whether his beloved Son shall see of the travail of his soul, and whether he shall come and reign over the hearts of men, or not, does not depend on princes or patriarchs. And as we endeavored to publish the laws of his kingdom, and to prepare the way for his coming to take possession of it, under the former patriarch, so do we resolve, in the strength of the Lord, to labor still more abundantly to do this under the latter."

The relations which our brethren sustain to the *Armenians* continue to be of the same pleasing character as formerly. Indeed there does seem to be a prospect of spiritual renovation to some extent among that people, enough to constrain the friends of truth and righteousness to unceasing prayer in their behalf. A publication of the more interesting facts, giving rise to this impression, would perhaps be premature at this time; but there is no doubt in the minds of the Committee, that the same Divine Agent, who blessed the labors of the apostles, smiles upon the intercourse of our brethren with the Armenian people. There is reason also to believe, that even before the arrival of our mission at Constantinople, he was giving a sanctifying influence to a few rays of truth which had fallen upon two or three Armenian minds in that great city.

A high school has been opened by the mission, with the warm approbation of Peshtimaljean, principal of the Armenian seminary for theological instruction. In this school Mr. Paspatis, mentioned in the last Report, is the principal instructor. It was commenced with six pupils, and in March contained about thirty, of whom one-third were Greeks. The number is limited to thirty.

Some at least of the cards have been printed, which were mentioned in the last Report as prepared for the schools; the others wait only for the necessary type. The geography is also in progress. Peshtimaljean prepares the part relating to ancient Armenia. Murray's abridged English grammar, translated by Mr. Oscanean into the modern Armenian language before he came into this country, and revised by Mr. Dwight, is in the press. The desire to learn English is constantly increasing among the Armenians, and there are many reasons why it should be encouraged. Mr. Dwight is translating the "Child's Book of the Soul" into modern Armenian.

The fact that the Armenians of Constantinople at present refuse subjection to the Catholics of Echmiadzin, is favorable to the progress of truth.

**TURKS.**—No new facts of importance have been communicated concerning the Turks; except that one of them, a man of uncommon attainments, evinces a very serious, inquiring, and encouraging state of mind. The number of Lancasterian schools among the 'Turks has increased to eight.

**JEWS.**—Mr. Schauffler is the missionary to the Jews. A large portion of this people within and around Constantinople, are descendants of those, who, to the number of 800,000, were banished from Spain, in 1492. Hence they speak the Spanish language, but somewhat corrupted, and written with Hebrew letters. Type best adapted to the taste of the Jews, both Hebrew and Hebrew-Spanish, can be procured at Constantinople. On learning this fact, Mr. Schauffler addressed himself with new ardor to the preparing of some important work for the press. It is said that the rich Jews will readily pay fifteen or twenty dollars for a copy of the Old Testament in Hebrew and Hebrew-Spanish, with notes by certain Rabbies. Arekal, a Jewish convert at Rodosto, on the northern shore of the Marmora, proposed to Mr. Schauffler to correct the Hebrew Spanish translation, and print an edition of the Old Testament with the original Hebrew and the translation in parallel columns, omitting of course the Rabbinic notes. This proposal was favorably received, and Arekal was invited to Constantinople to assist in a revision of the Psalms, as an experiment. He came about the first of December, and gives some evidence of piety.

Religious excitements among the Jews are not wanting. Three young Jews became anxious for Christian baptism. The Greek and Armenian patriarchs refused to administer it. Paschal advised them to call on Mr. Schauffler. Meanwhile they were unhappily led into the cold embrace of the papal church; were sent to Rome; wandered friendless about that great city till their money was spent; and then returned to Constantinople to be imprisoned by their incensed countrymen. About the same time, three other young men, with whom Arekal used to read the New Testament before his own baptism, became anxiously desirous to receive baptism. Not long after, the Hokam Bashi, that is, the head of the Jewish community, died, and another succeeded him in office. Ten young Jews took advantage of the bustle of this succession to flee, and it was supposed for the sake of greater freedom in religion. The Hokam Baski became at length so apprehensive of desertions among his people, that it was with the greatest difficulty, and not without the most rigorous examination as to the motives for the journey, that he would grant any of them passports, even for Salonica, Adrianople, or other Jewish places.

Mr. Schauffler's experience and observations confirm him more and more in the conviction, that private charity and sacrifices for individuals should be employed very sparingly; and that the main ef-



fort, though by no means to the neglect of individuals, should be directed to revolutionize and upturn the whole system of national corruption.

Paschal still remains in Mr. Schaufler's service, but Piedro has returned to Smyrna.

**TOUR IN MACEDONIA AND THRACE.**—This tour performed by Messrs. Dwight and Schaufler, was mentioned in the last Report. A particular and valuable account of it has since been received. It was performed in the summer of last year. Our brethren visited Salonica, Seres, Pravista, the site of the ancient Philippi, Adrianople, and Rodosto. The last place had been visited by Mr. Dwight and Mr. Goodell, in their voyage round the sea of Marmora, in 1833. Salonica and Adrianople are recommended for missionary stations. Philippi, where the gospel was first planted in Europe, is desolate.

The population of three of the places here named is stated by Messrs. Dwight and Schaufler as follows :

	<i>Turks.</i>	<i>Greeks.</i>	<i>Armenians.</i>	<i>Jews.</i>
Salonica, - - -	45,000	10,000	none	45,000
Seres, - - - -	15,000	15,000		
Adrianople, - -	35,000	35,000	5,000	5,000

Salonica is recommended as a missionary station on account of its large population, its central position, the comparatively small expense of living, and because no permanent missionary of any society has ever yet settled in the place.

Adrianople is about forty-eight hours distant from the capital. Missionaries would there enjoy protection, and a station there would be a first step towards getting access to cities and countries beyond, which have not yet been explored by missionaries. One of these countries is *Servia*, which is said to be fast rising in civilization and intelligence. It is virtually independent of the Sultan, and is governed by its own prince, who is endeavoring to introduce European improvements. The other countries are *Wallachia* and *Moldavia*, now once more governed by Greek princes, and under the mutual protection of Turkey and Russia.

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The Rev. Henry A. Homes is on his way from Paris to Constantinople. He will probably be stationed somewhere in European Turkey. By request of the Committee, he was ordained in Paris on the 2d of April. Some French missionaries were ordained at the same time. The services were in the French language, and it is an interesting fact, that no less than three members of this Board were present and assisted in the solemnities of the occasion.

Some time last year, the Prussian Minister, Baron de Martin, requested Mr. Schaufler to give him some brief remarks in German

upon the institutions and operations of the Board, to be submitted to the King of Prussia, who, he said, took a great interest in all such things. This was done, and it may serve as an offset to the late extraordinary allegations against the mission at the Sandwich Islands, by Dr. Meyen, a Prussian, who was a short time at Oahu in the year 1831.

## WESTERN ASIA.

### MISSION TO ASIA MINOR.

SMYRNA. Daniel Temple, *Missionary*; John B. Adger, *Missionary to the Armenians*; Homan Hallock, *Printer*; and their wives.

SCIO, (an island contiguous to Asia Minor,) Samuel R. Houston, *Missionary*, and wife.

BROOSA. Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

TREBIZOND. Thomas P. Johnston, *Missionary*, and wife.

SMYRNA. Mr. Adger arrived at Smyrna on the 25th of October. Though residing in that place, he is associated in labor with Mr. Dwight of Constantinople. Both are acquiring a thorough knowledge of the ancient and modern Armenian language. Mr. Temple's studies have been specially directed to the language of the Greek people. Mr. Hallock has had so much success in cutting Armenian type for the cards, that the Committee will probably deem it expedient to send out a complete establishment for the manufacture of type.

The books issued from the depository from March 12, 1834 to June 12, 1835, were as follows :

	Copies.		Copies.
Alphabetarion, - - - -	5,000	Life of Moses, - - - -	1,420
Parley's Geography, - - -	2,648	" of Joseph, - - - -	1,381
Arithmetic, - - - -	98	" of Samuel, - - - -	945
Grammar, - - - -	1,060	" of David, - - - -	1,095
Little Philosopher, - - -	585	" of Esther, - - - -	1,330
Child's Assistant, - - -	316	" of Elijah and Elisha, - -	1,072
Greek Reader, - - - -	485	" of Daniel, - - - -	130
History of Greece, - - -	956	Acts of the Apostles, - - -	790
" of Rome, - - - -	245	Decalogue, - - - -	1,700
" of England, - - - -	370	Conversion of Paul, - - -	500
" of France, - - - -	360	Scripture Help, - - - -	150
" of Sandwich Islands, -	100	Small Traets, - - - -	1,000
Extracts from Old Testament,	1,280		
Life of Abraham, - - - -	1,240		
		Total,	26,256

A new edition of 4,000 copies of the Alphabetarion has been printed, making 31,000 copies of that useful school-book issued at the expense of the Board. Woodbridge's Geography having been translated into modern Greek, an edition of 3,000 copies has been printed. It contains 296 pages. Also a third edition of the Child's Arithmetic, 3,000 copies, pages 48.



It was proposed to print Coray's exposition of the Epistles to Timothy and Titus, designed by the author as a manual for the Greek clergy. Mr. Hallock is now on a visit to this country, with a view to the obtaining of Armenian type.

Mrs. Hallock commenced an infant school of Greek children in February last. It contained thirty-five scholars in June, which was as many as the school-room would contain.

Scio.—Mr. Houston arrived at Smyrna on the 25th of October, and early in the next month visited Scio in company with Mr. Hallock and Mr. Petrokokino. The latter has been repeatedly mentioned in former Reports, as translator for the mission into the modern Greek language. Both he and Mr. Paspatis, an assistant of the mission at Constantinople, are natives of Scio, and were educated at Amherst college. Mr. Houston found the people friendly, and the island slowly recovering from its ruins. Having made his arrangements, he returned to Smyrna, and immediately removed his family to the seat of his future labors. At first there was a show of opposition from some of the priesthood, but this gradually subsided as he became known, and he evidently gained in favor with the people. There were daily applications for books for the schools.

Mr. Houston will extend his influence to the adjacent coast lying between the gulfs of Smyrna and Ephesus, and to the islands of Samos on the south, and Mitylene on the north. An associate will be provided for him as soon as possible.

Broosa.—Mr. Schneider removed his family to Broosa on the 15th of July 1834. He had previously visited the place with Mr. Goodell, when they were received in the most friendly manner by all classes. In the mean time, however, some of the priests had taken pains to excite a prejudice against the mission, and to some extent had succeeded. The Armenians held several meetings, and there was a divided opinion among them. They finally concluded to make the experiment of a school under the tuition of Hohannes, a pious young Armenian mentioned in the last Report. The names of seventy children were at once handed in. Mr. Schneider has free intercourse with Greeks, Armenians, and Turks, and had reason to believe that the Lord was opening a door of usefulness before him.

Mr. and Mrs. Powers arrived at Smyrna on the 12th of January, last, and proceeded without delay to Constantinople. They reached Broosa about the middle of the following month.

Trebizond.—Mr. Perkins, when on his way to his mission among the Nestorians, gives the following description of the site of this station. "Trebizond," he says, "is delightfully situated. We came into the port when the atmosphere was uncommonly clear, and the

sun then shining upon the city and surrounding country with singular brilliancy, the whole scene was well nigh enchanting. The houses in the city are half shrouded in verdant trees and shrubbery; cultivated fields rise gently in the rear; elevated hills, covered with pine forests, and fruit trees growing wild yet richly productive lie farther back, rising successively higher and higher; and lofty mountains, many of them capped with eternal snow, stretching from the sea fifteen miles west from the city and meeting the sea again far to the east, form a magnificent amphitheatre, and bound the horizon."

As a centre of influence, Mr. Perkins believed it to be growing rapidly in importance, on account of the increasing trade through that port between Persia and Europe.

Mr. Johnston was busily employed upon the Turkish language at Constantinople until the beginning of the present year, when he proceeded to Trebizond to make arrangements for the removal of his family. So much unfriendly influence was exerted by some leading ecclesiastics in the place, that it was with the greatest difficulty he procured a house, and he succeeded at last only by engaging it for ten years at a somewhat exorbitant rent. Opposition in this form is nothing new in western Asia. The house will accommodate two families, and it is the expectation of the Committee to provide Mr. Johnston with an associate as soon as the navigation of the Black Sea opens in the spring. Mr. Johnston himself is presumed to be already settled in this promising field.

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The Committee continue to have their eyes upon the *interior of Asia Minor*, especially upon Cappadocia and Galata; and it is probable that two brethren may be sent forth before the next annual meeting, with special reference to a post somewhere in these regions.

#### MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, and William M. Thomson, *Missionaries*; and Mrs. Bird and Mrs. Smith. Rebecca W. Williams, *Teacher*.

JERUSALEM.—George B. Whiting, *Missionary*; Mrs. Whiting, and Mrs. Dodge, widow of Doct. Asa Dodge.

Lorenzo W. Pease, *Missionary*, and wife, conditionally assigned to the island of CYPRUS. This mission, should it be established, will connect itself with that to Syria and the Holy Land.

BEYROOT.—Mr. Smith returned, with his wife, to Beyroot at the commencement of last year; and finding more accomplished than he had expected, remarks upon the importance of regular and ample communications to patrons at home. Without these, the churches will of course know comparatively little concerning the mission, and will proportionably withhold their confidence, sympathies and prayers.



Intelligence is the moving principle in respect to what is distinctively called the missionary spirit. The brethren at Beyroot, however, had not been very remiss in this respect; but it would be well if every mission were to realize, that a full report of its proceedings is an essential part of its duty.

Miss Williams is from East Hartford, Conn. and sailed from Boston May 11th, in company with Doct. and Mrs. Grant, going to Syria by way of Smyrna.

The press has waited for a printer, nor was it till the present year that one was obtained. He is a young man formerly connected with the press at Malta, and a native of that island.

A class of about ten interesting young men came together to learn English, under the tuition of Doct. Dodge. Mr. Smith afterwards gave them lessons in geography and astronomy, of which they were found almost as ignorant as they were of the English language. Some of the most learned men in the place, who were occasionally present, ridiculed the notions of Copernicus respecting the heavens and the earth. The design is to extend the plan of this school until it deserves the name of a high school or seminary, and becomes a nursery for schoolmasters and other helpers to the mission. A school taught for some time by Tannoos, has been converted into a model school. The number of pupils in this and the other three schools taught by natives is 140. A female school has been opened by some of the females in the mission, assisted by the widow of the late Gregory Wortabet. It is remarkable as shewing the extent to which the mission has acquired the confidence of the people, that no opposition has been made to this school. Twenty-nine have been connected with it, and the average attendance is eighteen. Three Moslem children and one Druse are of the number. The scholars make good progress in reading, sewing and knitting, and improve much in their behavior. They also receive religious instruction. A building has been erected for this school on the mission premises, by the avails of a subscription among the foreign residents in the country. The whole number of scholars in these schools is 168. A sabbath school, composed of a small number of natives, has been opened with encouraging prospects. The mission waits only for better teachers, better books, and more missionaries, to extend widely through the country a better system of education.

The statement made by the lamented Asaad esh Shidiak in the Arabic language of his conversion and persecution, has been printed and was put in circulation at Beyroot early in the last year; and in the autumn, Mr. Bird's reply to the Maronite bishop of Beyroot, printed at Malta in numbers or tracts, is going forth among the people. The call for the Scriptures is steady, but not urgent. The enemies of the Bible are said to have become ashamed to urge their false accusation, that the copies circulated are corrupted. There is regular preaching in Arabic at the mission house, which from 25 to

40 attend. Of these a quarter or a third part are females—the men and women occupying separate but adjoining rooms. Since the death of Mr. Abbott, the English consul, in July 1834, (who was to the last a valuable friend to the mission,) the English service on Sabbath has been removed from the English to the American consulate.

In August of last year the American ship of war Delaware visited Beyroot, and the mission gratefully acknowledge the kind attentions of commodore Patterson and captain Nicholson.

**JERUSALEM.**—This city possesses an interest which nothing but the annihilation of the Bible, or of all piety in the world, can destroy. There, also, many thousand Christian pilgrims annually resort from various parts of the world, with increasing encouragement for evangelical labors among them; and there, too, must be one of our great depositories of books for the nations of western Asia. During nearly all the year the climate is healthy, and the atmosphere is generally cooler than any where upon the coast.

Such were some of the reasons for commencing a station in the Holy City, and also for continuing it. Mr. and Mrs. Thompson commenced their residence there in April 1834, in company with Mr. and Mrs. Nicholayson, of the London Jews Society. During the few weeks of subsequent quiet, their hopes of usefulness were much raised. But in May, the mountaineers of Palestine suddenly rose in general rebellion against the government of Egypt, in consequence of attempts to draw recruits from among them for the armies of Mohammed Ali. Jerusalem was the centre of this tumult of the people. Mr. Thomson had just gone down to Jaffa to bring up his furniture, and found it impossible to return. For nearly two months, being denied all communication with his family, he was held in the most anxious suspense. Meanwhile Mrs. Thomson was carried through a scene of almost unparalleled suffering, which closed with her death on the 22nd of July, eleven days after the return of her husband. She died of an inflammatory fever, and in the triumphs of faith in that Redeemer, who had so remarkably sustained her amid the accumulated horrors of war, earthquake, and impending famine. As she possessed rare qualifications for usefulness in the sphere to which she was directing her attention, viz. the education of females, her loss to the mission is severely felt.

During all this time, Beyroot was in the utmost quiet. The mountains of Lebanon, under the government of the Emeer Besheer, have a distinct and efficient police of their own, and coming quite down to the sea on both sides of the city, and at some distance, they formed a barrier against the tumultuous ragings of the people beyond.

Mr. Thompson now visited Beyroot to confer with his brethren, and it was decided that he should remove to that place, and that Mr. and Mrs. Whiting and Doct. and Mrs. Dodge should occupy the sta-



tion thus vacated. Accordingly Doct. Dodge accompanied Mr. Thomson on his return, made the necessary arrangements, assisted Mr. Thomson in removing his effects and his motherless babe to Beyroot; and on the 22nd of October he and Mr. Whiting were on their way, with their families, to Jerusalem.

Early in the winter Mrs. Bird was taken dangerously sick with an inflammation of the liver, and Doct. Dodge came down to prescribe for her. Through the divine blessing on his skilful treatment, she recovered. He and Mr. Nicholayson then returned together, and arrived at Jerusalem on the 3d of January, cold, wet, and much fatigued, having travelled on horseback about seventeen hours the last day. Both were taken with fever some days afterward, but Mr. Nicholayson survived the attack. In the case of Doct. Dodge the disease baffled the skill of all his attendants, although Doct. Nutt, a travelling physician from one of our western States, arrived at Jerusalem just at that critical moment, and kindly remained with him to the last. The Lord had need of his faithful servant elsewhere, and on the 28th of January he died.

A physician has not yet been found to take the place of Doct. Dodge, but several missionaries will be in readiness to embark soon after our annual meeting.

Mr. Pease arrived at Smyrna on the 25th of October, and proceeded thence to Larnica, in Cyprus, where he landed on the 11th of December. He lost no time in writing to the brethren of the Syrian mission for advice, and soon had the pleasure of greeting Mr. Thomson, who had come to assist him in exploring the island. The appearance of the plague prevented their traversing the island in its whole extent. The information collected is yet to be transmitted to the Committee. Having completed their tour, the two brethren, with Mrs. Pease, proceeded to Beyroot. The death of Doct. Dodge may make it necessary for Mr. Pease to remain in Syria, at least for the present.

## MISSIONS TO PERSIA.

### MISSION TO THE NESTORIANS.

Justin Perkins, *Missionary*; Asahel Grant, M. D. *Physician*; and their wives.

Doct. Grant is from Utica, N. Y. and embarked at Boston, on the 11th of May, for Smyrna. He is expected to reach Tabreez before the wintry storms render travelling impracticable across the mountains of Armenia. The fact that steamboats now ply regularly between Smyrna and Constantinople, will expedite his passage to the latter city, and from thence he will proceed to Trebizond. No one, whose attention has not been much directed to the subject, can be

aware how greatly the means of intercourse with different parts of the benighted world have been multiplied within the last ten years; nor how rapidly they are now multiplying, under the directing influence of God's providence. Verily *the earth is helping the woman*; it is doing the most expensive part of our work for us. Millions of dollars would not secure the facilities of access to the different portions of the unevangelized world, which we now enjoy at a very trifling expense to the church. At this moment, the British government is attempting to open a regular communication with its East India possessions by means of steam navigation on the Euphrates. This being secured, how easily can we send missionaries into Mesopotamia, and connect our Persian missions by a chain of posts with the one in Syria, as well as with Constantinople and Asia Minor. At present the Arabs of the desert render intercourse with Mesopotamia by way of Syria, extremely perilous.

Mr. Perkins left Constantinople with his wife, on the 17th of May, and reached Trebizond on the 29th. On the 16th of the following month they took horses for Erzroom. To this place which is one third of the distance, and the most mountainous and difficult part of the route, they were thirteen days, including two Sabbaths, when they did not travel. Their lodging place at night was a tent, and their table was spread in the field. This pastoral mode of living, the daily stages being short and the country quiet, our missionary and his partner found to be much more agreeable than they had expected.

At Erzroom their course was arrested for nearly a month by the incursions of Kurdish robbers upon the Turkish frontiers, in the direct route to Tabreez. The pasha having gone with his troops to drive the marauders from the roads, Mr. Perkins resumed his journey on the 15th of July. Next day he came up with the pasha, who assured him that he could not safely go in advance of his army. The only alternative, therefore, was to return to Erzroom and wait for several weeks, or to take a circuitous route through the Russian provinces, and be subject to a quarantine. He thought it best to choose the latter, and the pasha kindly furnished him with a small guard of horsemen as far as the frontier. On the 22nd they crossed the boundary into Georgia. They soon found themselves subjected to a strict and most annoying quarantine of fourteen days. The laws of the empire in Georgia are very oppressive, particularly in their operation upon travellers. The ukase of the emperor Alexander favoring the introduction of foreign goods for ten years subsequent to 1822, had expired. In consequence of this, Mr. Perkins was not allowed to transport any of his baggage across the country, except wearing apparel—not even medicines; he was required to send all back into Turkey. Resuming their journey on the 7th of August, Mr. Perkins passed onward as rapidly as possible towards the Arras, which here forms the boundary line between Georgia and



Persia. Here he was needlessly and wantonly detained six days for his passports. The hardships endured from the criminal abuse of authority in the Russian officers, which is merely alluded to in this Report, with other causes, had now brought Mrs. Perkins into a very critical state of health. As a last resort, therefore, Mr. Perkins addressed a letter to Sir John Campbell, British ambassador at Tabreez, stating the circumstances of the case, and enclosing his letters of introduction to that gentleman. Scarcely had he crossed into Persia on the 20th, although the distance of the Arras from Tabreez is not less than a hundred miles, when he was met by a courier from the ambassador, with a letter written in the kindest terms, and a duplicate of another letter from the Russian ambassador at Tabreez, promptly written at the instance of Sir John Campbell, to the officer commanding on the frontier, with a view to put an immediate stop to Mr. Perkins detention. The distinguished kindness of the same gentleman, also, induced him to send a *talctrawan*, or kind of litter borne by four mules, for the accommodation of Mrs. Perkins, together with a supply of provisions. To crown all, they were met on the 21st by Doct. Riach, physician to the English embassy, whose concern for their welfare had brought him thus far on the way towards the frontier, intending to accompany them to Tabreez. The goodness of God in thus providing for the wants of his servants, is gratefully acknowledged by the Committee.

They reached Tabreez on the 28th of August, and found that rooms had already been provided for them through the kindness of their English friends. Three days afterwards Mrs. Perkins became dangerously sick, but through the blessing of God on the united skill of three English physicians then residing at Tabreez, and the incessant attention of Doct. Riach in particular, she was restored.

Mr. Perkins wisely determined upon acquiring a knowledge of the Syriac language before going to reside among the Nestorians. To obtain a teacher, however, he found it necessary to visit that people, which he did in October, accompanied by the Rev. Mr. Kaas, of the Basle missionary society, a resident missionary at Tabreez. The manner in which he was everywhere received by the Nestorians, in his character as a missionary to them, was in a very high degree satisfactory, and he obtained the services of one of their most intelligent bishops, who accompanied him to Tabreez, attended by a young priest scarcely less promising than the bishop himself.

About the first of November, the throne of Persia became vacant by the death of the aged Fath Aly Shah; and after the usual tumult on such occasions, Mohammed, the son of Abbas Meerza, who had been designated by his grandfather as his successor, succeeded to the sovereign power. Though a rigid Mussulman, his character is said to be in several respects uncommonly good.

## MISSION TO THE MOHAMMEDANS.

James L. Merrick, *Missionary*.

The objects and plan of Mr. Merrick's mission were given in the last Report. He arrived at Smyrna on the 25th of October, and at Constantinople on the 10th of the month following. There he has since remained, applying himself diligently to the study of Turkish, the language of all northern Persia. In connection with this his main study while residing at Constantinople, he designed also to pay some attention to Persian and Arabic. He expected to proceed to Tabreez in the autumn, and there, and with his brethren at Oormiah, he will perhaps wait till a fellow traveller is sent to him from his native land. He earnestly desires an associate, who has received a medical education. It is of the utmost importance that some one, possessing the necessary qualifications, should soon go to his assistance, in the difficult and somewhat hazardous, but momentous enterprise, in which he is embarked.

## CENTRAL ASIA.

The Committee are collecting information concerning Thibet, a country which may perhaps be entered and surveyed more safely from Russia, than from India, or the adjacent countries on the west. Two men of vigorous constitutions, devoted piety, good address, and well furnished minds, might be usefully employed in an attempt to lay open this field to the view of the churches.

Afghanistaun has been visited and described by modern travellers of great intelligence, but (excepting Mr. Wolff) not with a religious motive. Intelligent missionaries, who should spend some years in the kingdom of Cabul, and interest the churches in the regeneration of Afghanistaun, will surely hasten the conversion of the world to God.

Those who object to *exploring missions*, have not duly considered the means by which, with the divine blessing, the Christian church is to be actually engaged in the attempt to publish the gospel to every creature, which has not yet been made in modern times. It is not by exposing only a small part of the earth's population to view; but by lifting the pall of death from the whole, and letting the church see the actual condition of all the nations and tribes of men. More than three-fourths of this work is yet to be done. But every new field exposed to view adds to that power of motive, by which, as an instrument in the hands of the Holy Spirit, missionaries and the prayers and contributions necessary to send them forth and sustain them, are to be secured.



## SOUTHERN ASIA.

## MISSION TO THE MAHRATTAS.

BOMBAY.—Allen Graves, Cyrus Stone and Sendol B. Munger, *Missionaries*; George W. Hubbard, *Superintendent of Native Schools for Boys*; William C. Sampson, *Printer*; and their wives. Cynthia Farrar, *Superintendent of Female Schools*.

AHMEDNUGGUR.—Hollis Read and G. W. Boggs, *Missionaries*; Amos Abbott, *Superintendent of Native Schools*; and their wives.

Dajeeba, *Native Assistant*.

D. O. Allen, *Itinerant Missionary*.

On their way to the Mission.—Henry Ballantine, *Missionary*; Elijah Ashley Webster, *Printer*; and their wives.

Mr. Ballantine and Mr. Webster sailed from Boston in the ship *Shepherdess*, Capt. Kinsman, on the 16th of May last. Mr. Webster became previously acquainted with the arts of cutting and casting type, and of manufacturing stereotype plates. The instruments and materials essential to the practice of these arts were sent out with him.

The brethren who sailed in the *Corvo*, from Boston, in May of last year, reached Bombay on the 10th of September, after a passage of 116 days. Mr. Graves, Mr. Munger and Mr. Hubbard became connected with the Bombay station; and Mr. Abbot with the station at Ahmednuggur. Miss Kimball was married to Mr. Stone on the 23d of October. Three months previous to the arrival of the brethren, on the 11th of June, Mrs. Ramsay died suddenly of the cholera, leaving a sorrowing husband and two little children. Mr. Ramsay's health was soon after entirely prostrated, so that, on the urgent recommendation of physicians and with the unanimous consent of his brethren, he determined on a visit to his native land. There being no prospect of a direct passage without considerable delay, he embarked for Liverpool with his two children, in the ship *Aliquis*, and arrived at that port about the middle of November, and at New York on the first day of the present year. The ship in which he sailed from Liverpool experienced a remarkable deliverance in approaching New York.—Mr. Ramsay cherishes an ardent desire to return to his mission, but the Committee regret to say that his health does not appear yet to have essentially improved.

ITINERATING.—It is surely an auspicious fact, that itinerating in the Deccan, or country lying eastward of the Ghauts and between the Narbudda and Kisna rivers, is found to be generally favorable to health. Our brethren have iterated much during the last two or three years, for the sake of making known more extensively the gospel of salvation. The tours made by Mr. Read alone, and by Mr.

Read and Mr. Ramsay together, in the year 1833, were mentioned in the last Report. So also was the tour performed by Mr. Allen and Mr. Read in the early part of last year. In February Mr. Stone visited Mahabulishwar and Jejoory, returning by way of Poona. From that time until June Mr. and Mrs. Read were at the Hills, with the hope of restoring her health, which had long been feeble. Mr. Read there found a favorable opportunity for his missionary labors. He also made excursions into the surrounding country, and estimates the amount of his travelling between October 1833, and July 1834, at not less than 1100 miles. In that space of time he had preached the gospel in about one hundred and twenty-five towns and villages, and in half of these places he supposed the gospel had never been proclaimed before. He travelled without arms or a guard, the mode of travelling best becoming missionaries of the gospel of peace, and met with neither insult nor harm. This safety he attributes, under God, to the humble style in which he travelled; and he felt the force of our Savior's charge to his first missionaries, to carry with them but one coat, and neither purse nor scrip. In the absence of Mr. Read from Ahmednuggur, Mr. Allen remained there preaching, and very wisely preparing for his itinerary by composing tracts on various subjects.

Mr. Graves returned to the mission not because his health had been materially benefitted by a visit to this country, but because recovery appeared to be out of the question, and he was anxious to spend his remaining days where he had so diligently and delightfully spent his life as a minister of the gospel. There also he wished to die, and to be buried. At the latest dates, he was prosecuting his translations and was otherwise usefully employed at the Hills.

**THE PRESS.**—Mr. Sampson has taken strong hold of the press. He laments, and so do the Committee, that so much English printing is performed in the office; and the mission has been instructed to inquire whether it be not expedient to exclude all English printing, except what is purely of a religious character. The Committee are almost prepared to take the ground of excluding all English printing whatever, except what has a direct bearing upon missions; believing that such printing, unless very limited in extent, has the effect of diminishing the amount of printing in the native languages. The English printing does, indeed, diminish the expense of the establishment; but this is nothing in comparison with the evils into which this system is in danger of running.

The amount of Mahratta printing is about the same as it was in the year embraced in the last Report. The Committee trust it will be far greater in the year to come. The following statement embraces the period between January 1st and November 15th 1834.



For the American Bible Society;		
Gospel of Luke, - - -	Copies. 6000	Pages. 504,000
For the American Tract Society;		
The True worship of God, -	2,000	12 24,000
Summary of the Scriptures, -	3,000	84 252,000
On Prayer, - - -	1,500	10 15,000
Good Tidings, - - -	3,500	24 84,000
The Three Worlds, - - -	3,500	32 112,000
Compendium of the Scriptures, -	2,000	38 76,000
For the Bombay Tract and Book Society;—		
Instructive Stories, - - -	2,000	48 96,000
For Rev. J. Wilson;—		
Confession of Leang Afa, -	2,000	12 24,000
For the Mission;—		
(Title unknown,) - - -	2,000	24 48,000
Catechism, - - -	3,000	34 102,000
	<hr/> 30,500	<hr/> 402 1,337,000

Making the amount of Mahratta printing from the beginning, about 15,837,000 pages. A part of the Mahratta printing is now performed on the lithographic press. It has been already stated, that a type and stereotype foundry has been added to the establishment.

**SCHOOLS.**—The schools are in nearly the same state as last year.

At Bombay;		
For Girls, - - -	12	
For Boys, - - -	5—17	schools.
On the Continent;		
For Boys, - - -	11	
At Ahmednuggur;		
For Boys, - - -	1	
	<hr/>	29 schools.

The number of scholars, last year, was 1,594, or 299 females and 1,295 males; and probably it varies not much from that number the present year.

The conviction is gaining ground in the mission, and probably it is just, that the free schools upon the continent need to be new modelled with a view to bringing them more under a Christian influence; and it has been made the duty of one member of the mission to spend the greater part of his time in visiting and superintending the schools.

A school for teaching the English language has been commenced at Ahmednuggur, and another at Bombay, with the hope that each of them will grow into an institution of more importance. Their average attendance may be about 25. It has not yet been found possible to get up boarding schools on the plan of those in the Ceylon mission.

At Ahmednuggur, as well as in other large towns in the Deccan, are schools supported by the government, from which all instruction

in the Christian religion is excluded. They are three in number, and as high wages are paid to the native masters, they are found to present serious obstacles to the establishment and success of mission schools.

An asylum, or charity school, was opened at Bombay in the summer of 1834, for the reception of native orphan girls, and for other poor female children, who gain their subsistence by vagrant begging, and whose parents are willing to put them under the instruction of the mission. The estimated expense of feeding, clothing, washing, and instructing one of these girls, is estimated at about a dollar per month. Ten girls had been received, and promise well.

**CHURCHES.**—One member has been suspended from the church at Ahmednuggur, which now consists of seven members. No report has been received concerning the church at Bombay.

**EXTENT OF THE SUPPLY IN THE DECCAN.**—Making Ahmednuggur the centre of a survey of the Deccan, and looking southwestward, we see only a single missionary station at Poona, eighty-three miles distant, where are two Scottish missionaries. Northwest, there is one station at Nasseek, a hundred miles distant, and three missionaries of the church of England. Northward, there is not one cheering spot till the eye stretches far beyond the confines of India. Northeastward, we meet with missionaries at Delhi, 830 miles, at Agra, 750 miles, at Allahabad, 500 miles, and at Benares. Towards the east, there is no missionary this side of Orissa. Southeast, there is no missionary station this side of Hyderabad, 335 miles, nor even there; and towards the south, the first missionaries we see are those of the London Society at Belgaum, 300 miles. Here is an area, measuring perhaps eight hundred miles by a thousand, and containing a population of about 40,000,000, and not less than two thousand towns and villages the greater proportion of which have not been even visited by a Christian missionary. Nor is the claim of these towns and villages—these 40,000,000, less imperious on Christendom because the wretched sufferers do not themselves present and enforce them. They are on this very account still more the objects of our compassion.

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The Committee still have their eyes upon the Rajpoots, and upon Ajmere as a suitable place for commencing a mission for the benefit of that people. They hope to be able to send missionaries to Bombay before the close of the next year, with instructions to proceed from thence on a visit of observation to Ajmere, and it may be with a view to taking up their residence there without delay.



MISSIONS TO THE TAMUL PEOPLE.

MISSION IN CEYLON.

[This is in the district of Jaffna, or northern extremity of the island. The stations are arranged according to the time of their institution.]

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.  
Charles Hodge, Tayuasagayam, Parimanty, and Joseph Champlain, *Native Assistants and Superintendents of Schools*; and William T. Ladd, *Writer*.

Valluvertty (out-station.) Jordan Lodge, *Native Catechist*; John Adams, *Reader*; Samuel Farrar, *Teacher of English School*.

BATTICOTTA. Daniel Poor, D. D., and James R. Eckard, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

N. Niles, *Native Preacher*; E. Porter, *Superintendent of schools*; H. Martyn, J. P. Henshaw, A. Alexander, and J. Chester, *Teachers of English in the Seminary*; and three *Tamul Teachers*.

ODOOVILLE. Levi Spaulding, *Missionary*, and wife.  
Nathaniel, *Catechist*; Peter, *Reader*; Joshua and Titus, *Superintendents of Free Schools*; Bailey, *Teacher of the Central Girls' school*; Lyman, *Teacher of the Central Boys' Day School*.

PANDITERIPO.—George H. Apthorp, *Missionary*; and wife.  
Solomon and M. B. Latimer, *Superintendents of Native Free Schools*; Samuel, *Reader*.

MANEPY.—E. S. Minor, *Printer*; and wife.  
C. S. Goodrich, *Native Preacher*; Clay, *Superintendent of schools*; Catheraman, *Reader*, Thompson, *Teacher of Central Day school*.

CHAVAGACHERRY. John Scudder, M. D., *Missionary*, and wife.  
J. W. Coe, John Cheesman, W. Morrison, and Joseph, *Native Helpers*.

VARANY.—Samuel Hutchings, *Missionary*; and wife.  
Seth Payson, *Interpreter and Teacher*; John Lawrence and Tumban, *Catechists*.

Mrs. Woodward, widow of Mr. Woodward.  
Miron Winslow, *Missionary*; and wife,—now in the United States.

Alanson C. Hall, John M. S. Perry, J. J. Lawrence, *Missionaries*. and their wives;—on their way to Ceylon.

Two *Catechists* are supported at out-stations by the "Evangelical Society," consisting of native members of the church.

Stations, 7; Missionaries, 11; Assistant Missionaries, 16; Native Assistants, 39.

The following tabular view of the *schools*, was transmitted by the mission under date of Oct. 22, 1834.

	Free Schools.	Boys.	Girls.	Preparatory Day Schools.	Female Boarding Schools.	Total.
Tillipally,	27	1,474	155	20	51	1,649
Batticotta,	22	785	115	20		920
Oodooville,	12	366	40	25		432
Manepy,	16	316	246	30		592
Panditeripo,	18	310	125			435
Chavagacherry,	23	860	140			1,000
Varany,	4	155	10			165
	122	4,266	831	95	51	5,243

View of the *Seminary*, as it was Dec. 31st 1833.

First class,	-	-	-	25
Second class,	-	-	-	28
Third class,	-	-	-	25
Fourth class,	-	-	-	30
Fifth class, studying only in Tamul language,	}			22
Theological class,	-	-	-	15
Medical students,	-	-	-	2
				<hr/> 147

View of the *Seminary*, Oct. 22d 1834. The class which was numbered first at the close of the previous year, appears meanwhile to have left the institution.

First class,	-	-	-	27
Second class,	-	-	-	25
Third class,	-	-	-	32
Fourth class (in Tamul language,)	-	-	-	20
Day scholars,	-	-	-	8
Theological class,	-	-	-	10
Medical students,	-	-	-	2
				<hr/> 124

It appears, therefore, that the number of children and youth under instruction in October of the last year, was as follows ;

In the <i>Seminary</i> ,	-	-	-	124
In the Preparatory Day Schools,	-	-	-	95
In the Female Boarding Schools,	-	-	-	51
In the Common Free Schools,	-	-	-	5,097
Total,				<hr/> 5,367
Or 4,485 Males, and 882 Females.				

A tabular view of the seven mission churches was also forwarded in October.

	Native Church Members.	Admissions by Profession.	Excommu- nications.	Deaths.	Children Baptized.	Marriages.
Tillipally,	27	4			2	
Batticotta,	61				2	
Oodooville,	45	2			10	2
Panditeripo,	25		1		5	
Manepy,	29	5	1	2	2	
Chavagacherry,	6					
Varany,	7					
Total,	200	11	2	2	21	2

Forty of these members belonged to the seminary. The members above enumerated are probably all resident at or near the several



stations. Thirty or forty others are in other parts of the island, or on the neighboring continent. At the close of 1833, 47 of the 130 students were church members; and besides these, there were ten native church members connected with the seminary as teachers.

Having thus given a tabular view of the mission, the Committee will proceed to general statements and remarks.

Experience has suggested two modifications in the course of studies in the seminary. There is an increasing demand in different quarters for the services of natives acquainted with the English language; and it is found that very few of those who have been educated in the seminary, in both the Tamul and English languages, can resist the temptation to leave the service of the mission, when they have a prospect of receiving greater wages than the mission can properly give them. Hence although the community at large may be served, the mission is in danger of not securing an adequate supply of helpers. To meet this difficulty, it is proposed to instruct a considerable proportion of those who may in future be admitted into the seminary, in Tamul only; and there is the more reason for doing this, as the means for imparting instruction in science and Christianity through the medium of the Tamul language, have been considerably increased, and may be greatly extended by the aid of the press. A class of twenty-two was admitted on this plan in February of last year.

The other modification is in respect to the study of theology. At the close of 1832, there was a class of thirty in this science. The class was reduced nearly or quite one half in the following year, and only ten remained in October of 1834. Some members of the class residing at other stations, could not attend so regularly as a due regard to their own improvement required. Several, even at Batticotta, were too much occupied in other concerns to do justice to themselves, or their teachers. Some others were needed for mission service in other fields of labor, and consequently removed from the seminary; and a few, not being willing to spend their time in theological studies without receiving some immediate compensation, were permitted to leave the class and seek employment elsewhere. In view of these facts the Principal remarks as follows;—

“The experience we have had in this first attempt to teach a class theology as a distinct branch, cannot fail of being serviceable to us in future. One important practical result of the experiment is, that we are now shaping the whole course of study in the seminary with reference to the all important branch of Christian theology. We design to give such prominence to this subject, that the students, at the close of their scientific course, shall be well grounded in the knowledge of the Bible, and be competent to teach the principles of Christianity to their countrymen. If then they have moral qualifications for becoming catechists and native preachers, they may, after a short course of appropriate training, and that too principally of a practical nature, be prepared to enter upon the important duties of their office, and also be entitled, even while engaged in their course of preparation, to some pecuniary compensation, which their duty to their poor relations urges them to seek.”

Doct. Ward's connection with the seminary is regarded as highly auspicious to its interests. He will probably establish a hospital on or near the mission premises, where students from the seminary and some of the Christian catechists may be trained in the theory and practice of medicine and surgery, and so become greatly useful to their country.

One of the classes received instruction in sacred music, for some time, from Mr. Hutchings, on the plan of Pestalozzi, and with good success.

The suggestions to the patrons of beneficiaries by Mr. Poor, which were published at page 217 of the current volume of the *Missionary Herald*, are commended to the attention of all whom they may concern.

Two infant schools have been commenced at Batticotta.

The new station at Varany is situated on the eastern coast of the district, about fifteen miles eastward from Oodooville, and eighteen from Jaffnapatam. Mr. Hutchings commenced his residence here in July of last year. Mr. Todd and Mr. Hoisington have removed to the continent. Mr. Eckard, Mr. Minor, and their wives, reached Jaffna on the fifth of March, 1834. Mr. and Mrs. Hall embarked at Boston Nov. 4th, in the ship *Georgia* bound to Calcutta, where they arrived in February, after a pleasant voyage of 110 days. Within a fortnight, through the kind assistance of the Rev. W. H. Pearce, they obtained a passage to Point de Galle, on the southern side of Ceylon; since which time no intelligence has been received from them.

Mr. Perry, Mr. Lawrence, and their wives sailed from Boston in the ship *Shepherdess*, May 16th, and were to be landed at Colombo, on the western coast of Ceylon. The name of Mr. Woodward no longer appears in the list of missionaries laboring on earth. His health had been long time declining, and his departure for the Neilgherry Hills, with Mrs. Woodward, was mentioned in the last Report. There he found the Governor General of India, Lord William Bentinck, and the Governor of Madras, Sir Frederic Adam, and was happily instrumental in obtaining permission to extend the mission into the Presidency of Madras. Perceiving his strength to be rapidly failing, notwithstanding the cool air of the Hills, he determined upon returning, if possible, to Jaffna, or at any rate as far as Madura, where the new mission had already been commenced. He was able to proceed, however, no farther than Coimbatour, near the foot of the mountains, where, in the hospitable family of the Rev. Mr. Addis, of the London Missionary Society, he rested from his labors, and went to receive the reward of a faithful servant. He died on the 3d of August, 1834, in the thirty-eighth year of his age, after having been a member of the mission somewhat more than fourteen years. His remains were deposited in the burying ground attached to the mission



chapel. In a few days, Mr. Spaulding arrived from Madura, and accompanied the bereaved widow to Jaffna.

Doct. Scudder has been favored with a prosperous commencement in his new station at Chavagacherry. Part of the old church building, erected by the Portuguese more than two centuries ago, has been repaired, and a living church organized to occupy it. Intemperance being prevalent, he formed a temperance society, and numerous children were soon collected into schools.

**REVIVAL OF RELIGION.**—The Ceylon mission has several times been blessed with an outpouring of the Holy Spirit, particularly in the years 1824 and 1830. The admissions to the church in 1825, as the result of the first revival, were forty-nine; in 1831, they were sixty-two; and in the subsequent year, thirty; and not a year has passed since 1818, when there were not some admissions. The mission was commenced in 1816.

Of the revival of religion now to be mentioned, we have not yet received the entire history. We have heard indeed of little more than its commencement, which was of such a nature, however, as to awaken hope and gratitude and joy in the hearts of all the brethren of the mission. It originated in connection with a series of continuous meetings. The first was held at Batticotta for five days, beginning on Wednesday morning Nov. 12, 1834, and was conducted chiefly by Messrs. Poor, Spaulding, and Scudder; and owing to the great rains, the influence of them was confined almost exclusively to the seminarists. On Thursday a great while before day, a prayer meeting was held by many of the youth, at which it appeared that some were thoughtful. During these meetings the usual studies of the seminarists were suspended, but all were required to be in their rooms at the hours usually appropriated to study, unless engaged in attending religious meetings.

The history of the progress of this work of grace, for the first nine days, will be given, with scarcely any abridgment, in the words of Mr. Poor.

“As we proceeded from day to day, it was evident that the minds of a considerable number both of church members and others, were aroused to attend with interest to the important duties in which they were engaged. A majority, however, of the seminarists appeared to be but little affected, although they were quite ready to attend religious meetings. Our minds were, at different times, much agitated, alternately by hopes and fears. The most marked evidence that we saw for several days, that the Lord was present with us, and would favorably regard our efforts, was, that a spirit of earnest prayer and supplication was given to those who were more particularly concerned in the work—both to the missionaries and some of the native members of the church. On Friday, at morning prayer in the chapel, the account of our Lord’s casting out the unclean spirits, mentioned in the ninth chapter of Mark, was read. The words addressed to the disciples in answer to the inquiry, Why could not we cast him out? appeared to be in a pointed manner applicable to us under existing circumstances, and induced us to regard the day as a season of fasting and prayer.

“On this occasion the principal topics brought before us were, the boundless provisions of the gospel through the great atoning sacrifice; the fulness and freeness of the offers of salvation, even to the heathen, and the evidence we had already witnessed of the

special presence of the Holy Spirit, of his awakening, convicting, and comforting influences. At morning prayers in the chapel on Saturday, the account of the Syrophenician woman was read. It appeared to be full of meaning to us, and we regarded it as the text of the day. At nine o'clock we held separate meetings for personal conversation with those of each of the five classes who are not members of the church. At half past two o'clock Nathaniel Niles preached a sermon from the text, 'I have vowed unto the Lord and cannot go back.' At the close of the exercises which was on the fourth day of the meeting, our hopes of immediate success were less elevated than they had been on preceding days. We felt constrained, however, from a sense of moral desolation, if not of despondency, to offer more earnest supplication unto the Lord, and in imitation of the poor woman on her fourth application, to draw near and worship him. On this day it was, that we became acquainted with some occurrences among the members of the first class, which afforded us pleasing evidence that the Lord had begun to grant us the desires of our hearts. Five or six individuals, members of the class, who were among the first in the class, in regard to family connections and their standing as scholars, had, as it appeared, taken counsel for some months past, and formally resolved that they would not become Christians. But we now learnt from the frank and feeling confessions of most of these individuals, that their views and feelings were entirely changed, and that they were resolved to use their influence in promoting the cause they had recently and strongly opposed. It is impossible to say what influence the conduct of these individuals had upon the other seminarists; but it was doubtless very considerable, as from this time it was more evident that many were awakened to seek the salvation of their souls.

"We were still farther encouraged by notes received from one of the native members of the church at Oodooville, informing us that there was special attention to religious subjects at that station, both among the church members and the females in the seminary; that they had held several meetings which were particularly interesting, and that all were desirous that the missionaries should come and hold protracted meetings at that place.

"In our course of reading from the Scriptures on Friday, on the subject of the gifts and offices of the Spirit, our feelings would not permit us to proceed farther than the ten day's prayer-meeting, held in the upper room, previous to the day of Pentecost. But on Sabbath morning, the second chapter of Acts appeared to be an appropriate portion to be read at the morning prayers in the seminary chapel. It was indeed a favored season, and we could not but indulge joyful anticipations of a special refreshing from on high. Several meetings were held in the course of the morning with the seminarists, the schoolmasters, and Sabbath school children from the village schools.

"On the following day, Monday 17th, Messrs. Spaulding, Scudder, and myself went to Oodooville, where arrangements had been made for a meeting of several days. On our arrival, we were happy to find evidence of the truth of what we had heard, that a few were in a special manner attentive to the concerns of their souls. At nine o'clock a meeting was held in the church with the native church members from that station and from Manepy. At this meeting, it appeared that there was some preparation on the part of the church for a special visit from on high. This appeared from the fervency of the prayers that were offered, and from a disposition to speak of past deficiencies, and to confess their faults. At half past ten o'clock, the native church members retired to another room for a prayer meeting; while the three brethren held a meeting in the church, with about fifty girls belonging to the boarding school, who are not members of the church; and with about the same number of lads belonging to the English day schools at Oodooville and Manepy. Though these two companies were equal as to their numbers and as to their ages, their circumstances in other respects were widely different. The females were living as a family under Christian influence, and some of them already awakened to the importance of seeking an interest in Christ. The boys are still living with their heathen parents, and were evidently thoughtless, or on their guard against the influence of divine truth. The former, when dismissed, retired to their prayer-rooms and held meetings among themselves; the latter returned to their homes, and probably joined their heathen friends in making light of the invitations of the gospel.

"The course of labor commenced on Monday was continued, with slight alteration, for four days. In the course of the first three days which I was permitted to spend at the station, I witnessed many things of deep interest which I need not now particularly relate; but the remembrance of which will, I trust, never be effaced. I obtained some comparatively new and impressive views as to the nature and efficacy of intercessory prayer. I witnessed more marked evidence of the presence of the Spirit to give efficacy to his word upon the hearts and consciences of the hearers than I had ever before



seen. Many of the thoughtless heathen school-boys are brought into a serious and solemn frame of mind. Most of the native girls are evidently brought under conviction of sin and of their perishing need of a Savior. And even some of the native heathen school-masters, who have been hardening their hearts for many years, while under a course of christian instruction, but living in the secret practice of idolatry, furnished evidence that the word of God is in truth the sword of the Spirit. The native church members were evidently greatly revived, strengthened, and comforted.

"These effects were in full accordance with what I had long supposed must be the necessary results when the Lord should, according to his promise, come down like the rain upon the mown grass, and visit his heritage with a rain of righteousness.

"Early on Wednesday morning, feeling that we could not be mistaken as to the subject of a special visitation from on high, we addressed a short circular letter to our brethren at the different stations, stating in few words what we witnessed at Batticotta and Oodooville, and suggesting that it was timely for us all to arise and build. This circular led to the appointment of the ensuing Friday as a day of fasting and prayer at each of our stations, with reference to the extension of the good work; and also to the appointment of Wednesday of the following week, for the special convocation at Oodooville of the seven churches in our mission. The object of this latter meeting was, to present ourselves unitedly before the Lord for his blessing; to take up the stumbling blocks, and to inquire what is necessary on our part to prepare the way for the coming of the kingdom of God among the heathen.

"On Tuesday and Wednesday, while we were engaged at Oodooville, we received many notes from the seminarists at Batticotta, from which it appeared that there was increasing anxiety in the minds of several, and that others were rejoicing in hope of obtaining pardon and eternal life through Jesus Christ. On the perusal of several of the notes, it was forcibly suggested to my mind, that probably no other course of discipline would have given so powerful an impulse to the intellect of the seminarists, as had been given by the peculiar exercises of the preceding week. Hence it appeared that that course of proceeding which, in some points of view, might be considered an interruption to their progress in learning, was, in fact, an efficient auxiliary, even in that particular.

"On Wednesday evening, the 19th, after a public service in the church at Oodooville, I returned to Batticotta. On Thursday morning it appeared to be most seasonable that we should hold a meeting for special thanksgiving to God for the many mercies of the eight preceding days. For this purpose all on the premises convened at 7 o'clock in the seminary chapel. Among the topics for special praise and thanksgiving, I felt constrained to mention first; the goodness of God to me, in removing in some measure the clouds which had long interposed between my soul and the realities of the unseen world,—that it was owing to this circumstance that I was enabled to speak to them more freely than heretofore of these momentous subjects, and to urge upon their attention those truths which take hold of their eternal destinies. On this occasion, it was natural to take a retrospect of some of the dark seasons through which we have passed, by way of contrast with what we now felt and witnessed.

"At half past ten o'clock a church meeting was held, at which the question was considered, What is the duty of each individual at such a time as this? This also was a season of unusual interest. It was concluded that we ought to consider it an imperative duty to strive together to promote each other's growing in divine knowledge and grace; and to begin anew to pray for the prosperity of the church. It was thus proposed that we should regard the prayer offered by Paul for the Ephesians, iii, 10—12, as a specimen of the manner in which we will account it our duty to pray for each other. It was also suggested that each member of the church should commit that prayer to memory, and be ready to attend to an exposition of it, on some future occasion. It was then deliberately read, while all were in a kneeling posture, and thus formally introduced to the notice of the church members, under impressions that will not be soon forgotten.

"Soon after the church meeting was closed, a meeting was held for the benefit of those who professed to be earnestly engaged in seeking the salvation of their souls. On this occasion about sixty four persons assembled, who testified by their countenances that they were more than usually ready to listen to the word of exhortation. I addressed them from the words of our Savior, "Remember Lot's wife." I regarded them, at least very many of them, as persons agitated by two sentiments or opinions of very opposite tendency; the one urging them back to Sodom, where are their kindred and possessions, and the other urging them to flee to the stronghold for safety in the straight and narrow path of holy obedience. The word spoken appeared to be attended with divine power; and many evidently felt that the place was "None other than the house of God and the gate of heaven." Having endeavored to set before them the nature and extent

of the demands of the gospel, and feeling that their destinies for eternity might be suspended on the decisions of an hour, I proposed that it should be their sole business during the remainder of the day, each one apart, to deliberate with himself before God, and resolutely to resolve whether to serve the Savior or the world. This meeting was closed about one o'clock, P. M., and another appointed for the evening at seven o'clock, at which all who were disposed to do it, would have opportunity for stating, individually, the decisions which they might form.

"It being known how most of the seminarists were to be employed, the afternoon was a season of much prayer by all at the station who were interested for the salvation of souls. At the commencement of the meeting in the evening, about half an hour was spent in reading and expounding those passages of Scripture in which our Savior instructs those who would become his followers, to count the cost, to take up their cross and follow him. After these introductory remarks, I requested each one in order as he was seated, to express as concisely as the nature of the case would admit, the decision he had formed on the weighty subject which had been referred to him. It was a season of deep solemnity, and all present seemed to feel that we were engaged in serious business. Each one, as requested, expressed the substance of his views and intentions, speaking generally from one to two minutes. There was much variety in the manner of expression, but the substance of the remarks of each one present was, from this time and onward, he was resolved to serve the Lord Jesus as his Savior and portion. The number was sixty-seven, all of whom, with two or three exceptions, were members of the Seminary. After exhorting them to evince the sincerity of their profession by lives of obedience to the gospel, I commended them by prayer to the great Head of the church."

On the 26th of November, there was a convocation of the seven churches at Oodooville, at which about one hundred and sixty inquirers were present from all the stations.

Continuous meetings were held at other stations of the mission, and also at Nellore and Jaffnapatam, attended with the manifest blessing of heaven. But as the accounts received by the Committee extend only to the close of the year, nothing more can be said as to the results of this gracious visitation. The following remarks of Mr. Poor are important to the right estimation of what has been already stated.

"I should have been greatly astonished at the results of this meeting, had they not been in full accordance with many things which I had recently witnessed. Though joy and thanksgiving are the predominant feelings of my heart, I could not but feel in some degree oppressed, in prospect of the weighty duties and responsibilities of watching for souls under circumstances so critically interesting. I have learnt something by painful experience of the long continued and strength-consuming agitations of hope and fear, which await a missionary from the moment he sees a heathen awake to the realities of eternity, until he can, on safe grounds, rejoice over him as one established in the faith, and walking in the truth. In this connection the parable of the sower has, for many years, been to my mind a favorite and most instructive portion of divine truth. It is a standard exhibition of the results of the preached word, applicable to all times and to all places. It will, I have no doubt, be illustrated in a striking manner by the numerous cases of those who are now the particular objects of our solicitude. Though it may hereafter appear that many of these may be fitly compared to the good seed that fell in stony places, or among the thorns, the anticipation of this must not prevent our rejoicing in the belief, that some of them will be like the seed that fell in good ground, bringing forth, some thirty, some sixty, and some an hundred fold.

"Some of our young men are put to the test at an early period. A member of our first class, who is from what is considered a high family, in an adjacent parish, reports, that on stating to his parents some of his new views and intentions, he would have been beaten by his enraged father had not his mother interposed in his behalf. Another member of the same class informed me that his parents, who are Roman Catholics, on being informed by him that he had become a Protestant, first seriously expostulated with him, and then threatened to cast themselves into the well, if he did not desist from his purpose. Both of these young men have expressed a determination to persevere in their Christian course.



"The late occurrences at the station have awakened the attention of many of the surrounding heathen, some of whom manifest an unusual degree of readiness to listen to the truths of the gospel. One of our most intelligent heathen schoolmasters, who has been under Christian instruction for many years, observed that he never understood what the missionaries meant by the coming of the Holy Spirit, until he heard the seminarists pray and exhort in the church on the 16th ult. He thought they could not have spoken in such a manner, unless they had had some special assistance.

"It is very encouraging to know that those young men in the first class, who, one month ago, were taking counsel against the Lord and against his anointed, are now taking counsel with each other on the subject of soon finishing their studies in the seminary, that they may be employed in preaching Christ and him crucified to their perishing countrymen."

A memoir of the late Mrs. Winslow has been published in this country, combining a sketch of the Ceylon mission, which the Committee commend to the notice of the Board.

#### MISSION TO SOUTHERN INDIA.

MADURA.—About 120 miles west of Jaffna and about 75 from the seashore. William Todd and Henry R. Hoisington, *Missionaries*, and their wives.

Francis Ashbury, Edward Warren 1st, and Edward Warren 2d, *Native Assistants*.

Southern India has no vast alluvial plains, like the deltas of the Ganges, the Jumna, and Burrampooter; nor is its coast marshy, like those of Cuttack, Bengal, and Arracan. Beheld from the sea, it appears mountainous down to the beach. But along the eastern shore for more than five hundred miles from Cape Comorin, there is a strip of sandy waste extending three or four miles from the sea; when the land rises into detached hills, and farther back into mountains, till at length the scenery combines the magnificent with the beautiful. "The mountains assume every varied form, and are clothed with extensive forests, while the smaller hills, which skirt the plain, are here and there graced with temples and choultries, exhibiting exquisite specimens of architecture. Winding streams flow from every hill, and the soft and lovely vallies are in striking contrast with the dark and mighty forests which over-cap them."

Among these magnificent works of God dwell that portion of the Tamul people on the continent, for whose immediate benefit our new mission is designed. Preparatory to commencing the mission, Mr. Spaulding performed the tour of observation which was mentioned in the last Report. He was accompanied by three native helpers, and took with him a large number of tracts, and portions of the holy Scriptures. He visited Ramnad, Palamcottah, Nagercoil, Tinnevely, and Madura. Palamcottah, Nagercoil, and Tinnevely are already occupied by missions under the care of English societies. Madura is a populous place, the city of the ancient Tamul kings, and the seat of brahminical pride in that part of India, and Mr. Spaulding recommended that our first station should be there. Accordingly soon after permission was obtained from the government, as has been already mentioned, Messrs. Todd and Hoisington removed to that

place. They were introduced to it by Mr. Spaulding, and were favored with the permanent assistance of three interesting young natives, who had been connected with the boarding school and seminary almost from the commencement of the Ceylon mission. This was on the last day of July 1834. The population of Madura is estimated at 50,000, and that of the district bearing the same name, at 1,300,000. Several large villages lie within fifteen or twenty miles of the city.

A school for boys and another for girls had been opened, each with a few pupils, and it is the intention of the missionaries to commence boarding schools for both sexes as soon as possible. Of the twelve scholars in the boys' school, five were of the brahminic caste.

The following preamble and resolutions adopted by the mission in Ceylon, will show the relation subsisting between the two missions; viz.

"Whereas it is considered very desirable that the missionaries from America stationed in Jaffna and on the neighboring continent, be on the most intimate terms, not only because they are connected with the same Board, are situated among a people of the same language and religion, and are dependent, at least for the present, on the productions of the same press; but because a mutual exchange of counsel and help, and sometimes an exchange of labors either for the promotion of health, or for the advancement of the cause generally—may be most salutary;—therefore Resolved—

"1. That the American mission in Jaffna and that about to be established on the continent of India be *associated missions*.

"2. That the mission on the continent have equal power with the mission in Jaffna in all secular and ecclesiastical concerns;—such as the erection of all necessary buildings for themselves and families; the establishment of schools; the mode and extent of church discipline; the employment of such native helpers as they may consider necessary and expedient for the furtherance of the cause of Christ in that place; and the general management of the mission in all its bearings.

"3. That each mission exchange copies of all its official communications to the Board, journals excepted.

"4. That in case of any serious difficulty in either mission, either the majority or the minority may apply to the other mission for advice."

## EASTERN ASIA.

### MISSION AT SINGAPORE.

[Situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government.]

Ira Tracy, *Missionary*; Alfred North, *Printer*; and their wives.

The probability of Mr. Tracy's removing from Canton to Singapore, was mentioned in the last Report. He arrived at the latter place July 24, 1834. Mr. North sailed from Boston on the 20th of July last. He will not only take charge of the press, but of the manufacture of type and stereotype plates, having acquainted himself with these arts. He took out with him all the necessary implements for a complete type and stereotype foundery.



Mr. Tracy had made a good beginning in the Mandarin dialect of the Chinese language while at Canton. He now directs his attention more particularly to the Fukheen dialect, which is, more than any other, the language of commerce. He will also find it necessary to acquire some knowledge of at least a part of the languages printed at the establishment. Mr. North will direct his chief attention, probably, to the Malay language, which is generally written in the Arabic character, and will also acquaint himself with the characters used in printing the Siamese, and also the Bugis language, spoken on the Celebes. Printing in the Chinese language will, in general, come under the special charge of Mr. Williams, who is connected with the press at Canton.

One station at Singapore was formed with reference to the safe and convenient employment of a large printing establishment. It will also afford a place of retreat for the missionaries of the Board, and of rest and refreshment for them, and a medium of communication with their patrons and each other; and, for the present, it will be the central point in respect to all our operations in that part of the world. The following table, communicated by Mr. Tracy, affords a striking proof of the facilities which Singapore offers for dispensing religious books and tracts among the nations of the east.

Statement of the number and tonnage of native vessels, which entered the port of Singapore and sailed from it in the year ending April 30th, 1834.

	Inward.		Outward.	
	No. of ves'ls.	Ton-nage.	No. of ves'ls.	Ton-nage.
China, - - - - -	27	4,642	9	1,447
Cochin China, - - - - -	49	3,010	27	1,966
Siam, - - - - -	24	3,792	17	2,537
E. side of the Peninsula, - - - - -	72	1,689	75	1,555
Borneo, - - - - -	138	3,096	148	3,230
Celebes, - - - - -	55	1,345	102	2,041
Bali, - - - - -	63	1,566	73	2,043
Java, - - - - -	72	2,986	44	2,120
Sumatra, - - - - -	514	3,744	397	3,309
W. side of Peninsula, including Penang and Malacca, - - - - -	118	3,369	109	3,700
Rhio, and small islands near Singapore, - - - - -	475	6,029	473	5,918
Total, - - - - -	1,607	35,268	1,479	29,866

Or, about 1,500 native vessels a year. It is obvious, however, that many of these vessels were very small. The port is free, and the climate good. The population is estimated at 25,000—speaking not a few languages and dialects.

There being no supply of Scriptures in the Malay language, Mr. Tracy reprinted 1,000 copies of the gospel of John, with part of the book of Acts and extracts from Matthew. The arrival of Mr. North

may be expected, with the divine blessing, to impart life and energy to the establishment.

The well-known Chinese convert, Leang Afa, driven by persecution from his native land, arrived at Singapore on the 11th of November, on his way to Malacca. It may be that Providence designs by this dispensation only to give free scope to his ability and zeal in making and distributing books for the religious benefit of his countrymen.

Mr. Tracy has proposed a number of interesting plans to the Committee, for bringing the native population of Singapore, generally, under the speedy influence of the gospel, and for raising up native teachers and preachers and other helpers in the evangelical labors, which God is so manifestly calling the churches of Christ in Great Britain and America to perform. These will more properly come into a future Report.

Miss White, whose embarkation for Singapore was mentioned in the last Report, arrived at that place on the 12th of January. She was married to Mr. Tracy shortly after her arrival.

#### MISSION TO SIAM.

BANKOK.—Charles Robinson and Stephen Johnson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

Messrs. Robinson and Johnson left Singapore on the 9th of July, 1834, and reached Bankok on the 25th. As our intelligence from them is no later than Sept. 3d, there is of course but little to relate. They were received affectionately by Mr. Jones, of the American Baptist mission, and soon after called upon the Prah-Klang, Mr. Jones acting as interpreter. That high officer of the government received them very cordially, invited them to an honorable seat in his presence, and asked a variety of questions as to their object in coming so far, the manner in which they were supported, etc. He seemed very friendly, and talked freely about the countries which were pointed out to him on the small globe which the brethren had presented him. One of the Prah-Klang's sons, who is one of the chief princes of the nation, was present. He speaks a little English, and desires to have his wife and children instructed in that language. He accompanied them to the boat, and with a cordial shake of the hand bade them "good evening."

As the Chinese are very numerous at Bankok, the brethren appear to have made an arrangement by which Mr. Johnson devotes himself to the Chinese language, while Mr. Robinson directs his studies more especially to the Siamese.

Doct. Bradley arrived at Singapore on the 12th of January last, on his way to Siam. The Committee have not had any subsequent intelligence from him.



## MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Edwin Stevens, *Missionaries*; and S. Wells Williams, *Printer*.

Peter Parker, M. D., and James T. Dickinson, *Missionaries*; residing for a time at Singapore. David Abeel, *Missionary*; on a visit to the United States.

Mr. Stevens has been residing at Canton for three years past as chaplain to the seamen, under the patronage and direction of the Seamen's Friend Society. According to an understanding with that society and with the Committee when he left this country, he now comes under the direction of the Board, as a missionary to China. Mr. Parker reached Canton Oct. 26th, and Mr. Dickenson sailed from Boston for Singapore, on the 20th of July last. Mr. Dickenson was for several years, pastor of a church in Norwich, Conn.; and resigned his charge, in which he was happily situated, only that he might prosecute a mission among the heathen. Our missionaries to China are all unmarried men. Mr. Parker went to Singapore, by advice of his brethren, that he might acquire a knowledge of the Fukheen dialect, spoken on that part of the coast, to which he has his attention directed for future labor and settlement.

The missionaries of the Board have been employed generally as was described in the last Report. Mr. Bridgman combines a study of the Chinese language with editing the Chinese Repository; which in a large view of our enterprize, must be regarded as an important work. The Repository is not, however, the property of the Board. The subscription was reported in March last to have been doubled, and 800 copies were printed instead of 400. Until moveable metallic types or plates are obtained, printing in Chinese must be performed wholly by natives of the country. The Committee have authorized the mission to procure a fount of metallic types from Mr. Dyer; and a small grant of money has been made to that missionary to assist him in procuring punches for the Chinese characters. Metallic types seem, indeed, to be in a fair way to be obtained. The subject has attracted the attention of Chinese scholars in Europe, and a type founder in Paris, under direction of M. Pauthier, has cut in steel a set of Chinese characters amounting to two thousand. The amount of Chinese printing for the mission, during the past year, has not been reported. There are good blocks for printing Dr. Morrison's version of the Scriptures. A thorough revision of it, with a view to rendering it more idiomatic and perspicuous, is earnestly desired, and a revision of Luke has been commenced at Canton. The Committee have made an effort to secure efficient aid to the brethren in this work; whether with success is not certain. Mr. Medhurst has commenced a new version of the Gospels at Batavia, intending to print them in the form of a harmony. He has solicited and received permission from his society to remove to China, with express reference to the revision of the Chinese Scriptures. Dr. Morrison,

whose name will be venerated by Christian China in all generations, died on the first of August 1834, in the twenty-seventh year of his mission. Excepting the pastors and teachers who visited Formosa with the Dutch, more than two centuries ago, he was the first Protestant missionary who ever reached the Chinese empire.

Until the disturbances at Canton in the summer of last year, which grew out of some political measures on the part of the British government, having reference to a most important and desirable innovation upon the customs of the Chinese government,—Mr. Bridgman had seven promising native boys under instruction. Some circumstances then attracting the attention of the governor of Canton to the books printed and circulated by Leang Afa, a cry was raised against them as treasonable—not because of their religious character, but of their foreign origin; and the boys were alarmed and went to their homes, while Afa fled to Singapore for his life. Other natives, who had assisted in the printing, were imprisoned, and were liberated only on the payment of a considerable sum of money by their foreign friends.

Just before these apparently untoward circumstances, Afa had baptized a new convert of considerable literary attainments. Another native after conversing with him went home, and cleared his house of idols, threw down their altars and tablets, and removed all their inscriptions.

In March last, Mr. Stevens left Canton, in company with Mr. Gutzlaff and an English gentleman from Bengal, on a voyage up the coast, intending, if possible, to visit the tea-plantations in Fukheen. They were to go directly to the mouth of the *Min* river, and from thence endeavor to proceed on foot, or in boats, or in sedans, to the Boke hills, inland by a circuitous route more than two hundred miles. They expected to be absent from Canton about two months, and had a large supply of books. The inland tour, if accomplished, would be the most extensive yet made; and as it is the most hazardous, so it is the most interesting.

A physician is needed in connection with the mission at Canton, one who is specially skilled in diseases of the eye. Mr. Bridgman has the names of more than eight hundred blind persons living in and around Canton. It is not essential to the great usefulness of such a laborer, that he should sustain the clerical office.

The brethren all unite in the opinion, which they have often expressed, that a ship is much needed on the coast, which shall make the distribution of the Holy Scriptures and religious tracts, and the visiting of different missions, one of its primary objects. It is understood that some movements have been made on this subject by the friends of missions in New York city.

It is to be noted as an interesting event, that the Portuguese government has recently abolished the Roman Catholic convents at Macao.



## OCEANICA.

## MISSION TO THE INDIAN ARCHIPELAGO.

SUMATRA and PULO NIYAS.—William Arms, *Missionary*, and wife.

Mr. Arms was one of the two who performed the exploring mission to Palagonia. A permanent mission to that country not being deemed expedient at present, he embarked with his wife at Boston, July 20, for Singapore. From thence, should Providence favor the enterprize, he will proceed to Padang, a European settlement about midway on the southwestern side of Sumatra, where the Committee desire to form a station with reference both to the Battah nation on the northwest, and to the inhabitants of Pulo Niyas, an island in the neighborhood.

A brief history will now be given of the visit of Messrs. Munson and Lyman to these islands, and of its sudden and lamented termination. The results of that visit as the wonder-working providence of God shall unfold them in future times, will doubtless engage the attention and call forth the admiring gratitude of those who come after us.

The instructions given to these brethren, by the Committee, so far as these two islands are concerned, were as follows :

“Mr. Munson and Mr. Lyman are bound on a tour of observation and inquiry among the islands of the Indian Archipelago. The particular islands and districts, the order in which they shall receive attention, and the time to be spent in each, must be left in great measure to be determined after your arrival, in view of facts as they shall then appear.

“Your first care will be to make a safe and proper disposition of your families, and to acquire the Malay language, which is extensively spoken in the field you are to traverse.

“This being done, the Committee recommend that you proceed to Pulo Niyas, an island lying off the coast of Sumatra, and said to contain more than 200,000 souls;—a singularly interesting race of pagans, and deserving immediate attention, according to the account given of them by Sir Thomas Raffles. Some other small islands in the neighborhood of this may be worthy of attention.

“Having acquainted yourselves with the people of Pulo Niyas, you will proceed, if possible, to the northwestern part of Sumatra, for the purpose of investigating the character and condition of the Battahs, an extensive and populous nation, occupying the part of the island between Acheen and Menangkabu, from shore to shore. This people was visited by Sir Thomas Raffles, and he has given an exceedingly interesting account of them, with which you are acquainted. You will inquire if any traces are left of the labors of Mr. Burton, a Baptist missionary from England, who spent several years among them, until he fell a victim to the climate.

“The Mohammedans are said to be making vigorous efforts, by violent means, to propagate their religion in some of the interior parts of Sumatra. In general, paganism is believed to prevail in the interior of all the large islands; but along the coasts of most of the islands of the Malayan Archipelago, the Mohammedan religion has obtained a footing. In some places it has strong ecclesiastical establishments. Versions of the Koran or parts of it, are said by Dr. Milne to have been made into Chinese, Malay, Maccassar, and probably other languages. You will inquire, wherever you go, into the extent of the Mohammedan religion, and the hold it appears to have on the minds of the people.

“The languages spoken in the several islands, you will make also a special subject of inquiry. Sumatra, Java, Celebes, the Sulu islands, the Moluccas, and Borneo, compose what may properly be termed the Malayan group. The Malays are found on the shores of these islands, but, according to Raffles, no where in their interior, except the state of

Menangkabu, in the interior of Sumatra. That excellent authority describes them as one people, having one language, possessing a similar character and similar customs. The Scriptures have been printed for them, both in the Arabic and in the Roman letters. The other parts of the islands are said to be peopled by nations radically distinct from the Malays; speaking languages entirely different, and using a variety of written characters, original and peculiar to each. These few hints will suggest important topics of inquiry while you are upon the great island of Sumatra."

Upon arriving at Batavia, Sept. 30, 1833, the brethren decided, as was mentioned last year, that Mr. Munson should apply himself to the acquisition of the Chinese language, and Mr. Lyman the Malay. In this manner were they chiefly employed until the 8th of April, 1834, when they took passage for Padang. They touched at Ben-coolen, a European settlement midway between Padang and the southeastern extremity of the island, and reached Padang on the 26th. The Committee must refer the Board to the Missionary Herald, for a summary of the valuable information collected by these devoted and enterprising missionaries at this place, and among the Battoo and Niyas islands. They spent a fortnight at Padang, collecting information as to its eligibility for a missionary station, and facts also, which should serve as a guide to them in their subsequent voyages and tours. On the 12th of May, having hired a small Malay boat navigated by Malays, they set out for the Battoo group, where and at Niyas they spent a month, visiting the more important places. Having ascertained that they could not penetrate into the interior of Niyas without great danger of their lives from the violence of the natives, they did not make the attempt. After spending a fortnight at some of the principal towns on the coast, and obtaining interviews with several rajahs, they proceeded to Tappanooly, a Dutch settlement somewhat more than a third of the distance from Padang to the northwestern termination of the island. They arrived on the 17th of June, and wrote their last letter to the Committee on the 22d, the day preceding their departure on their fatal tour. Their plan was to penetrate to a lake said to exist in the heart of the Battah country. It was supposed that this tour would occupy a month. Taking into view the course pursued by the brethren at Niyas, and all the evidence in the case, the Committee are satisfied that *they* believed the tour might be performed without much personal danger from the natives. At any rate, while the Committee would not encourage an inconsiderate exposure of life, they would not stigmatize as rashness what appears to have been rather a developement of the missionary spirit in those hardier features of personal daring, in which the church of the present day falls so exceedingly below the church in primitive ages. The private journals of these brethren, up to the time of their departure from Tappanooly, evince not only great industry and intelligence, but prudence, and a remarkable degree of that Christian enterprise and high minded spiritual consecration to their work and triumphant faith, which we so much admire in the apostle Paul.



In one respect, perhaps, there was an error of judgment. The brethren were armed with pistols, and their attendant carried a musket. "It was sometime," says Mr. Lyman, "in making out our outfit, before I could bring my feelings to put down in the list fire-arms and ammunition, they appeared so inconsistent with our object. But Mr. Ward [residing at Padang and formerly connected with the Baptist mission in that place] joined all others in saying that while it would be a temptation of Providence to go where wild beasts were so abundant without arms, they would be a kind of scarecrow to all the natives, and save us (not by their use, but exhibition) from much trouble and insult, and ensure us safety and respect. This, together with the fact that all natives go armed, and that we were on a tour of investigation, finally overcame my scruples. But I must confess I would almost as soon allow my own life to be taken, as to take that of a fellow-man, though a savage."—It is proper that missionaries should carry arms to defend themselves against beasts of prey; but the Committee act upon the rule never to furnish the missionaries of the Board with weapons of war, to be used offensively, or defensively, or in any manner, against their fellow-men. It is impossible to say—because we know not the motives of the attack made upon our brethren—what would have been their fate had they been wholly unarmed.

On Monday June 23d, they left Tappanooly, accompanied by a faithful attendant brought from Batavia, another native to prepare their food, an interpreter, two native officers of government, and a number of coolies to carry their cooking utensils, food, etc. Their road was exceedingly difficult, across hills and ravines covered by thick forests. In many places they were obliged to ascend the steep hills by means of rattans tied to the tops of the rocks. They travelled of course on foot, and advanced not more than ten or twelve miles a day.

The fatal onset is thus described by Si Jan, their faithful attendant from Batavia.

"About four o'clock in the afternoon of Saturday, they came suddenly upon a log fort, which was occupied by a number of armed men with muskets, spears, &c. To this fort they approached within a hundred yards without being aware of it. On spying the fort and the men, the interpreter offered to go first and parley with them. When the interpreter arrived at the fort, Si Jan heard a disturbance, and on looking round, found a band of about two hundred armed men close upon them from the side and the rear. The coolies upon seeing the troop, and hearing the noise, threw down their burdens and fled, escaping on the other side; the interpreter also became invisible. Immediately the crowd of Battahs came on them, hallooing and brandishing their weapons, threatening to dispatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled to push by their weapons with his hands, entreating them to wait a little and come to an explanation; taking off at the same time their hats and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his pistols, as did also Mr. Munson, which were received and handed to the rest, but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried, and Si Jan refused to deliver it up, saying, he then should be left defenceless. Si Jan offered to fire, but Mr. Lyman withheld him, and

asked for the musket for his own use. Si Jan gave it him accordingly, and Mr. Lyman immediately handed it over to the Battahs. Mr. Lyman then said, 'call the interpreter.' Si Jan ran a little way to call him, but not perceiving him, turned round to go to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall, calling out, Jan! Jan! A shout then rose from the Battahs, which was answered by those from the fort. A rush was then made upon Mr. Munson, who was run through the body and fell. Another shout then followed. The cook who had on a jacket given him by Mr. Munson was the next victim. On seeing the brethren fall he attempted to escape, but was pursued, and by one blow of their cleavers, had his arm cut right off, while the cleaver went through his arm into his side. Si Jan and the police runner now ran for their lives, and got into a thicket at a short distance; here they secreted themselves under the bushes, and remained all night, (the evening shades having already set in,) until five o'clock the next morning. While Si Jan was in the thicket, he heard much shouting and rejoicing, and about seven o'clock the Battahs fired off their muskets, and then all remained quiet.—About five the next morning Si Jan and the police runner set off to return, not by the usual route, but through the woods, travelling by the sun, and in two or three days arrived at Si Boga in the bay of Tappanooly, where he procured a boat and got to Panchan. In his flight Si Jan received a wound in his foot from one of the caltrops, or sharp pointed bamboos, which the natives threw about in order to catch the feet of the fugitives, which gave him great pain on his march."

Thus unexpectedly did our dear brethren finish their labors on earth. The story that their bodies were eaten by their murderers, appears to be a conclusion drawn from the manners of the Battahs, or at most, rests upon mere flying reports. To them it matters not whether savage man or savage beast consumed their bodies; their immortal spirits doubtless found an immediate and blissful entrance into the presence of their Lord.

Hereafter the causes of this violence may come to light; but, whatever they were, we should rather regard the whole in connection with the all-wise providence of God. No doubt good is in some way to come out of this evil. The grand object of their exploring mission was to draw the attention of the churches to that land, and enlist for it the affections and prayers of God's people. And it is possible that they have accomplished far more in reference to this object, by baptizing the land, as it were, with their blood, than they could have done by the longest life. A sort of necessity is now laid upon the churches of America to send the gospel to the Battahs, and the churches will not rest till their murderers, who knew not what they did, have been made to relent in view of this and all their other violations of the law of God.

### MISSION TO THE SANDWICH ISLANDS.

#### ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*; and their wives.  
Out station—at *Kuelehuluhulu*, 15 miles north, and *Kiauhou*, 7 miles south.

KAAWALOA.—Cockran Forbes, *Missionary*, and wife.  
Out station—at *Kealia*, 10 miles south.

WAIMEA.—Dwight Baldwin, M. D., and Lorenzo Lyons, *Missionaries*, and their wives.

Out stations—at *Nunulu*, about 20 miles northwest, and *Kukuihaele*, 12 miles east.



HILO.—Joseph Goodrich, Shelden Dibble, and David B. Lyman, *Missionaries*, and their wives.

Out stations—at *Hakalan* and *Kuolo*.

#### ISLAND OF MAUI.

LAHAINA.—William Richards and Ephraim Spaulding, *Missionaries*, Alonzo Chapin, M. D., *Physician*, and their wives; and Maria C. Ogden, *Teacher*.

Out stations—at *Kaanapali*, 8 miles north, and *Olaalu* and *Oukumahame*, about the same distance south.

LAHAINALUNA, (or Upper Lahaina) a new station.—Lorrin Andrews and Ephraim W. Clark, *Missionaries* and their wives.

WAILUKU.—Jonathan S. Green, *Missionary*, and wife.

Out stations—from 10 to 20 miles from Wailuku—at *Honuaula*, *Kula*, *Hamakuapoko*, and *Hamakualoa*.

HAIKU, a new station in East Maui, 14 miles from Wailuku. Richard Armstrong, *Missionary*, and wife.

#### ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary*, and wife. Two out-stations.

#### ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Reuben Tinker, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the secular concerns of the Mission*; Andrew Johnstone, *Teacher of Oahu Charity School*; and their wives. Edmund H. Rogers, *Printer*.

EWA, a new station 14 miles west of Honolulu.—Lowell Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANAIHE, a new station on the north side of the island.—Benjamin W. Parker, *Missionary*, and wife.

#### ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA, a new station on the eastern shore, 14 miles from Waimea,—Peter J. Gulick, *Missionary*, and wife.

KAPAA, a new station on the eastern side, 30 miles from Waimea.—William P. Alexander, *Missionary*, and wife.

*On a visit to this country*.—Samuel Ruggles, *Assistant Missionary*, and wife.

*On their way to the Islands*.—Titus Coan, *Missionary*; Henry Dimond, *Bookbinder*; Edwin O. Hall, *Printer*; and their wives; Lydia Brown, and Elizabeth M. Hitchcock, *Teachers*.

Stations, 16; *Missionaries*, including the one on his way, 24; *assistant Missionaries*, 42.

Somewhat more than two years since, a Circular was sent to all the missions under the care of the Board, containing nearly fifty questions designed to secure a mass of valuable information for the use of the Committee. The Sandwich Islands mission wisely took the time necessary to prepare a full reply to these questions, covering more than 360 pages. Use will be made of this valuable document, in preparing the present Report.

In the first place the Committee exhibit a number of tables, compiled with labor and care, which will be useful both for information and for reference.

1. Table exhibiting the number of ordained missionaries, physicians, and lay-teachers requested by the mission, that the gospel may be soon published in all the districts of the Islands.

Islands.	Ordained Missionaries now in the field.	Additional Missionaries advised and requested by the Mission.	Additional physicians requested.	Lay teachers requested.	Population which can be in some measure supplied with preaching by the present Missionaries.	Population too remote to be supplied.	Population accessible from stations proposed for new Missionaries.	Whole population.
Hawaii,	8	8	1	8	20,933	22,368	22,368	43,301
Maui and Lanai,	6	5		4	16,265	18,802	18,802	35,067
Molokai,	1	1		2	3,300	2,700	2,700	6,000
Oahu,	5	3	6	18,276	13,559	13,559	31,835	
Kauai and Niikau,	3	1	1	1	8,367	3,660	3,660	12,027
Total,	23	18	2	21	67,141	61,089	61,089	128,230

2. Table exhibiting the stations already occupied, and those which it is proposed to occupy, with the population near them, etc. The stations already occupied are known by the second column of figures.

Islands.	Stations existing and proposed.	Population within a few miles of the stations.	Missionaries residing there.	Missionaries requested.	Lay teachers requested.	Remarks.
Hawaii,	Kailua,		2	1		
	Kuepehu, or Kaawaloa,	3,000	1	1		Kuepehu is the proper name of the station.
	Kealia,	2,000		1		Ten miles from Kuepehu.
	Waiohaine, in Kau,	5,000		2	1	Two days journey from Kuepehu.
	Waimea,		2			One missionary soon to remove elsewhere.
	Kukuihaele, in Hamakua,			1		12 miles east of Waimea.
	East Hamakua,	2,000		1		The place is not named.
	Kalawa, in Kohala,	4,000				In the eastern part.
	Mahukona, in Kohala,	4,000		1		In the western part, 20 miles from Waimea, and 9 from Halawa.
	Waimanu, in Hamakua,			1		An insulated valley.
	Byron's bay, in Hilo,	4,181	3	2		Two of the 3 missionaries to occupy other stations.
	Makakenaloa, in Hilo,	1,616				7 miles from the present station.
	Mae, in Hilo,	1,136				14 miles from the present station.
	Kula, in Puna,	2,077		1		A day's journey from the bay.
	Kalapana, in Puna,	1,323		1		A day's journey from the bay.
	Laupahoehoe, in Hilo,	600		1		In the extremity of Hilo.
Maui,	Lahaina,	8,710	2	1		Lahaina contains 4,000 inhabitants.
	Lahainaluna,		2			Here is the High School.
	Wailuku,	4,507	1			On the east side of W. Maui, 20 miles from Lahaina.
	Haiku,	3,661	1			14 miles from Wailuku.
	Hana,	3,816				
	Kaupo,	3,220		5	3	In East Maui.
	Honuaula,	3,340				
	Kula,	1,784				
Lanai,		1,200			1	7 miles from Lahaina.
Molokai,	Kaluaaha,	3,300	1	1		
Carried forward,		64,471	15	13	14	



Islands.	Stations existing and proposed.	Population within a few miles of the station.	Missionaries residing there	Missionaries requested.	Lay teachers requested.	Remarks.
	Brought forward,	64,471	15	13	14	
Oahu,	Kalaupapa,	2,700		1	1	25 miles from Kaluaaha.
	Honolulu,	6,000	1		1	The seat of Government.
	Honolulu aina,	4,500	1			In the rear of Honolulu.
	Ewa,	4,015	1		1	14 miles west of Honolulu.
	Kaneohe,	4,821	1		1	On north side of island, opposite Honolulu.
	Waikiki,	3,000		1	1	East of Honolulu.
	Waialua,	2,640	1		1	30 miles from Honolulu.
Kauai,	Waianae,	1,868		1		S. W. from Waialua.
	Hauulu,	2,891		1	1	N. E. from Waialua.
	Waimea,	3,883	1			On southwest part of the island.
	Koloa,	2,116		1		14 miles E. of Waimea.
Niihau,	Kapaa,	2,385	1			On east side of island, 30 miles from Waimea.
	Hanalei,	2,099	1		1	On north part of the island.
		1,079				20 miles west of Kauai, to be supplied from Kauai.
		108,468	23	18	22	

3. Table of the Schools at the several stations, under the immediate instruction of members of the mission.

Stations.	Missionary Teacher.	Total number of scholars in the school.			Children.	Attending to reading, writing, geog. and arith.	No. of weeks continuance of school the year past.	No. of days in the week.	No. of hours instruction per day.	Average number of Sabbath School scholars.	Average number of Bible Class scholars.	Average number of singing school scholars.
		Men.	Women.									
Kailua,	Mr. Thurston,	30	30			30	32	2	2			10
	Mr. Bishop,	65	40		25	65	36	5	3			
	Mrs. Thurston,	20		20		20	18	4	1½			
Kaawaloa,	Mrs. Bishop,	140		40	100	80	48	5	3			
	Mr. Forbes,	50	50			50	30	4	3	250		20
Waimea,	Mrs. Forbes,	100		30	70	30	20	4	2			
	Mr. Baldwin,	40	20	20		40	7	6	7	150		15
Waimea and Kamakua, Hilo,	Mrs. Baldwin,	35		15	20	30	35	5	3			
	Mr. Lyons,	40	40			40	36	3	4	100		30
	Mrs. Lyons,	40		20	20	30	46	5	3			
Lahaina,	Mr. Goodrich,	20	20			20	35	5	2			
	Mr. Dibble,	60	60			60	38	3	1½	350	30	
	Mr. Lyman,						38	3	2			
	Mrs. Lyman,	70		60	10	70	36	4	2			
	Mr. Andrews,	75	75			75	40	5	5	50		
	Mr. Richards,									300		
Olualu, Wailuku,	Mr. Spaulding,	55	55			35	20	5	2			
	Miss Ogden,	120		20	100	100	45	5	4	100		
	Mr. Spaulding,	240	80	80	80	150	7	5	4	100		
	Mr. Green,	30	30			30	24	5	1½			
Kailuaaka,	Mr. Tinker,											
	Mrs. Green,	30		30		30	30	4	3			
	Mrs. Tinker,											
Honolulu,	Mr. Hitchcock,	46	40	6		46	40	5	2	200		
	Mr. Smith,	24	12	12		24	35	5	2			50
	Mrs. Hitchcock,	75			75	50	40	5	2	60		
	Mr. Bingham,			50		50	48	1	2		150	
Waialua,	Mrs. Bingham,	50										
	Mr. Chamberlain,			50								
	Mr. Clarke,	40	40			40	21	5	1½	40	100	
	Doct. Judd,									300		40
Kauai,	Mrs. Judd,	30		30			12	1	1½			
	Mr. Emerson,	60	60			60	20	4	3		400	20
Kauai,	Mrs. Emerson,	80		40	40	80	20	4	3	80		
	Mr. Whitney,	92	92			92	40	5	2	40	300	
	Mrs. Whitney,	90		20	70	40	30	5	3	20		
		1,847	744	493	610	1,467				2,190	980	185

#### 4. List of Books, the product of missionary labor, which have been printed in the Hawaiian language.

Books.	Size.	No. of pages.	No. of copies.	Whole number of pages.	No. of editions.	At whose expense printed.
First Spelling Book,	mo.	18	16	2,500	40,000	2 Amer. Board.
Second do. do.	18	8	8	170,000	1,360,000	9 Do.
Do. do. do. (reprint.)	18	8	8	20,000	160,000	1 Wm. Williams, Utica.
Appendix to do.	18	8	8	31,000	248,000	3 Amer. Board.
Catechism,	18	8	8	45,000	360,000	5 Do.
Do. reprint in America,	18	8	8	20,000	160,000	1 Do.
Decalogue and Lord's Prayer,	18	4	4	20,000	80,000	3 Do.
Do. reprint in America,	18	4	4	20,000	80,000	1 Do.
Scripture Extracts,	18	4	4	20,000	80,000	1 Do.
Do. reprint in America,	18	4	4	17,000	68,000	2 Do.
Thoughts of the Chiefs,	18	8	8	3,000	24,000	1 Do.
Do. reprint in America,	18	8	8	20,000	160,000	1 Wm. Williams, Utica.
Christ's Sermon on the Mount,	18	16	16	18,000	288,000	1 Do.
Do. reprint in America,	18	16	16	25,000	400,000	1 Am. Tr. Soc. N. York.
First Book for Children,	18	36	36	45,000	1,620,000	3 Amer. Board.
Hymns,	24	60	60	12,000	720,000	2 Do.
Do.	24	108	108	30,000	3,240,000	1 Do.
History of Joseph,	18	60	60	26,000	1,560,000	2 Do.
Extracts from Genesis,	18	104	104	10,000	1,040,000	1 Do.
Do. from Exodus and Leviticus,	18	112	112	10,000	1,120,000	1 Do.
Numbers,	18	80	80	10,000	800,000	1 Do.
Deuteronomy,	18	144	144	2,500	360,000	1 Do.
Do.	12	76	76	10,000	760,000	1 Do.
Joshua,	18	64	64	10,000	640,000	1 Do.
Twenty-three Psalms,	12	24	24	10,000	240,000	1 Do.
Gospel of Matthew,	12	69	69	15,000	1,035,000	1 Am. Bible Soc.
Do. Mark and John,	12	100	100	15,000	1,500,000	1 Amer. Board.
Do. Luke,	12	72	72	14,500	1,044,000	2 Do.
Do. do.	12	12	12	3,000	30,000	1 Do.
Acts of the Apostles,	12	64	64	20,000	1,280,000	2 Do.
Do. do.	12	60	60	5,500	330,000	1 Do.
Romans to 1st Thessalonians,	12	108	108	10,000	1,080,000	1 Do.
Do. to Galatians,	12	72	72	10,000	720,000	1 Do.
2nd Thessalonians to Revelations,	12	104	104	10,000	1,040,000	1 Do.
Scripture History,	18	192	192	10,000	1,920,000	1 Do.
Do. reprint with cuts,	18	216	216	10,000	2,160,000	1 Do.
Decalogue, with plates,	4				1,420	1 Am. Tr. Soc.
Handbill and 18mo Tracts,					94,400	1 Do.
Catechism on Genesis,	16	56	56	10,000	560,000	1 Amer. Board.
Hymns for Children,	24	12	12	3,000	36,000	1 Do.
Tract on Marriage,	12	12	12	10,000	120,000	1 yet undecided.
Daily Food, extracted from Acts,	18	36	36	20,000	720,000	2 Am. Tr. Soc.
Do. extracted from Acts and Romans,	18	38	38	10,000	380,000	1 Do.
Geography,	12	216	216	5,500	1,188,000	1 Amer. Board.
Geographical Questions,	12	24	24	4,000	96,000	1 Do.
Skeleton Maps, (Woodbridge,)	4	13	13	1,500	19,500	1 Do.
First Lessons in Geometry, (Holbrook's,)	16	64	64	3,000	192,000	1 Do.
Child's Arithmetic, (Fowle's,)	24	60	60	3,000	180,000	1 Do.
Do. do.	24	48	48	10,000	480,000	1 Do.
Intellectual Arithmetic, (Colburn's,)	18	64	64	10,000	640,000	1 Do.
Gamut and Music, (engraved,)	8	8	8	2,000	16,000	1 Do.
Music, 1st Part,	16	54	54	10,000	540,000	1 Do.
First Book of Elements,	18	108	108	16,000	1,728,000	1 Do.
Laws of the King,	8	16	16	1,000	16,000	1 Do.
1st Corinthians to Revelation,	12	180	180	10,000	1,800,000	1 Am. Bible Soc.
Cuts, etc.	12				40,800	1 Amer. Board.
Printed at the Press belonging to the High School.						
Scripture Geography, (Worcester's,)	16	99	99	200	19,800	1 Amer. Board.
Bible Class Book, (Abbott & Fisk's,)	16	66	66	200	13,200	1 Do.
Lama Hawaii, (14 Nos.)	4	56	56	200	11,200	1 Do.
First Form of Geometry,	8	8	8	200	1,600	1 Do.
Total,				859,800	36,640,920	



## 6. Table giving a concise view of the native churches.

Stations.	Present number of native members.	Admitted on profession in the several years from 1825 to 1834.										Total of Native members admitted at the stations.	Recommended to other churches.	Excommunicated.	Died.
		1825.	1826.	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.				
Kailua,	111				18	17	22	21	30		20	128	11		7
Kaawaloa,	73											80	2	1	4
Waimea, on Hawaii,	21											10			
Hilo,	37					1	5	8	4	6	16	40		3	2
Lahaina,	190	2		6	11	13	43	59	61	18	9	222	13	1	18
Wailuku,	9								2			2			
Molokai,	15									8		8			
Honolulu,	212	8		6	8	39	32	76	32	15	11	227	5	2	15
Waialua,	21									11	5	16			
Waimea, on Kauai,	58			1		2	10	26	3	6	14	62			4
Total,	747	10		13	37	72	112	190	140	64	77	795	31	7	50

Seven or eight of the present members of the church, first made a profession in the United States. Two members of the church at Honolulu, eleven of the church at Lahaina, three at Kaawaloa, two at Waimea, on Hawaii, and nine at Kailua, stood suspended from church privileges in July, 1834.

From a review of the preceding tables it appears, that nearly half the population of the Sandwich Islands is yet wholly unsupplied with the means of becoming acquainted with the gospel. A destitution of living teachers from Christian lands implies, in the present state of the islands, a destitution of almost if not quite all spiritual light; for experience has shown that schools and books alone, without the personal aid of such teachers, do but little towards informing the native mind, so torpid is the intellect generally among the people. Many of the districts are so broken by mountains and steep precipices and deep ravines, as to call for a greater number of missionaries than would otherwise be necessary. Eighteen more missionaries, two physicians, and twenty-one lay teachers are requested by the mission, in addition to those already on the ground. And were these all at the islands, the stations would probably be increased from sixteen, their present number, to thirty-eight. Around each of these stations within a few miles would be an average of nearly three thousand souls.

The self-supported native schools, which the missionaries all regard as having accomplished a valuable purpose, have generally exhausted their powers. The members of the mission have, therefore, found it necessary to employ some part of their time in school instruction. This is with special reference to bringing forward a new race of native teachers, who may be able to resuscitate the schools, and render them far more useful than they have been. The whole number in these schools is 1,847, of whom 744 are men, and 493

women. Fourteen of the twenty-nine schools thus instructed, were taught by female members of the mission. Besides these there are 2,190 in Sabbath schools, 980 in bible classes, and 185 in singing schools, taught by missionaries.

It is indispensable that there be better school-houses than heretofore, and that these be provided with at least some of the appropriate furniture for schools. The Committee have authorized the mission to assist the natives in the erection of at least one model school-house at each of the stations. Until the last year, none of the native teachers have received wages from the mission; they have been supported by the chiefs, by the people, or by their own manual labors upon the soil. Giving wages to a small part of the teachers, will probably put an end, for a time, to the exertions of the rest as schoolmasters. But, at all events, the innovation is deemed expedient. The mission resolved upon it more than a year ago; and the Committee, before this fact became known to them, had adopted a resolution authorizing the mission to pay wages to the teachers of their station schools. This stimulus is needed; indeed the school system cannot rise without it. The chiefs have consented to grant building lots for the school houses, to assist in their erection, and to exempt the teachers thus employed and supported from those taxes of personal labor, which have so often interrupted the schools. The sum necessary to be advanced by the mission to secure a commodious house for a school, and furnish it with seats and writing benches, is estimated at about one hundred dollars.

The following is a summary view of the *printing* in the native language from the commencement of the mission, as exhibited in the fifth table.

	<i>Copies.</i>	<i>Pages.</i>
Printed at the expense of the Board, - - -	739,800	31,890,100
Printed at the expense of the Am. Bible Society, -	25,000	2,835,000
Printed at the expense of the Am. Tract Society, -	55,000	1,595,320
Printed at the expense of an individual, - -	40,000	320,000
Total, - -	859,800	36,640,920

It may be interesting to exhibit in different classes, the books, tracts, etc. now in the Hawaiian language. And it is no unimportant answer to any cavils made against this mission, that all these works are the result of missionary labor.

#### 1. *The Holy Scriptures.*

New Testament, entire, - - - - -	10,000
Of Matthew, Mark and John, 15,000 copies, Luke 17,500 and the Acts 25,000.	
1st Corinthians to Revelations, 2nd edition, - - - - -	10,000
Extracts from Genesis, Exodus and Leviticus, - - - - -	10,000
Numbers and Joshua, - - - - -	10,000
Deuteronomy, - - - - -	2,500



Twenty-three Psalms,	-	-	-	-	-	-	-	10,000
Decalogue and Lord's Prayer,	-	-	-	-	-	-	-	40,000
Scripture Extracts,	-	-	-	-	-	-	-	37,000
Sermon on the Mount,	-	-	-	-	-	-	-	43,000
Decalogue,	-	-	-	-	-	-	-	1,420
Daily Food, extracts from the Acts,	-	-	-	-	-	-	-	20,000
Do. extracts from the Acts and Romans,	-	-	-	-	-	-	-	10,000

2. *Tracts explanatory of the Scriptures, etc.*

Catechism on Genesis,	-	-	-	-	-	-	-	10,000
Scripture History,	-	-	-	-	-	-	-	20,000
Handbills,	-	-	-	-	-	-	-	94,400
Catechism,	-	-	-	-	-	-	-	65,000
History of Joseph,	-	-	-	-	-	-	-	26,000
Hymns,	-	-	-	-	-	-	-	42,000
Hymns for children,	-	-	-	-	-	-	-	3,000
Tract on Marriage,	-	-	-	-	-	-	-	10,000

3. *School-Books.*

First Spelling-book,	-	-	-	-	-	-	-	2,500
Second do.	-	-	-	-	-	-	-	190,000
Appendix to do.	-	-	-	-	-	-	-	31,000
First Book for children,	-	-	-	-	-	-	-	45,000
Geography,	-	-	-	-	-	-	-	5,500
Geographical questions,	-	-	-	-	-	-	-	4,000
Worcester's Scripture Geography,	-	-	-	-	-	-	-	200
Woodbridge's Skeleton Maps,	-	-	-	-	-	-	-	1,500
Holbrook's First Lessons in Geometry,	-	-	-	-	-	-	-	3,000
Fowle's Child's Arithmetic,	-	-	-	-	-	-	-	13,000
Colburn's Intellectual Arithmetic,	-	-	-	-	-	-	-	10,000
First Book of Elements,	-	-	-	-	-	-	-	16,000
Cuts, with explanations, etc.	-	-	-	-	-	-	-	40,800
Bible-class Text Book (Fiske & Abbott,)	-	-	-	-	-	-	-	200
Music and Gamut,	-	-	-	-	-	-	-	2,000
Music, 1st Part,	-	-	-	-	-	-	-	10,000

4. *Miscellaneous.*

Thoughts of the Chiefs,	-	-	-	-	-	-	-	23,000
Laws of the King,	-	-	-	-	-	-	-	1,000
Lama Hawaii, a newspaper,	-	-	-	-	-	-	-	200

Some other portions of the Scriptures are ready for the press, and others still, are in progress. A tract on ecclesiastical history has been prepared. Since June 1834, in which month the annual accounts of the mission close, an almanack has been printed for the year 1835, called "*Alemanaka Hawaii*," or the *Hawaiian Almanac*. The mission has also commenced a semi-monthly newspaper, called "*Ke Kumu Hawaii*," or *The Hawaiian Teacher*. Such a publication was suggested by the Committee, some time since, and in June of last year the mission adopted the following resolution:—"That the periodical press may be advantageously employed in the Sandwich Islands to exhibit truth in an attractive form before the eyes of several thousand readers; to open the sources and supply the means of useful knowledge in the arts and sciences, history, morals, and religion; to point out existing evils, their character, seat, extent and consequences, their causes and the remedy; to make a newly and

partially instructed people acquainted with the results of the experience and discoveries of past generations; and with the success or defeat of the enterprizes of the passing age; to supply deficiencies in the books printed, and to elucidate, by various methods of simple and figurative language, diagrams, engravings, etc. every subject brought before the people, from the simplest elements of knowledge to the highest points of instruction aimed at by the mission." Mr. Tinker was removed from Wailuku to Honolulu to take charge of the paper. Four numbers, each of eight pages quarto, neatly printed, have been received by the Committee, and will be for the inspection of the Board. The edition is 2,000 copies. The "*Lama Hawaii*," or "*The Hawaiian Luminary*," already mentioned, is another newspaper. This is printed at *Lahainaluna*, for the use of the members of the High School. It was commenced by Mr. Andrews in February of last year, some months before the other was resolved upon. It is a quarto paper of four pages, and 200 copies are printed. More than twenty numbers have been received by the Committee, nearly every one of which has a large cut of Natural History, engraved by Doct. Chapin. The last page being made up chiefly of the compositions of the scholars, they take the greater interest in the paper, and indeed read it with much avidity. Several copies of this paper will also be laid before the Board.

To the general view of the *churches* of the Sandwich Islands, in the sixth table, may be added the following, which gives a view for the year ending June 1834. The last column shows the number of *Christian marriages* performed by the mission during the year.

Stations.	Received during the year.	Suspended during the year.	Restored.	Excommunicated.	Died during the year.	Removed to other churches.	Marriages.
Kailua,	20		2				70
Kaawaloa,		2	1	1			110
Waimea,	2	2	1				168
Hilo,	22		2	3	1		125
Lahaina,	18	6	3			15	106
Wailuku,	2						242
Molokai,	5						69
Honolulu,	20	4	4	1	1	5	71
Waialua,	21						29
Kauai,	14						135
Total,	124	14	13	5	5	20	1,125

The number of suspensions from church fellowship mentioned in connection with the former table, will remind the Board of the season of apparent religious declension in these islands, described in the two last Reports. The Committee believe that this declension is rather apparent than real. Rightly understood, it rather indicates an onward progress. And such appears now to be the opinion of the



mission. In one of the late communications from the islands, are these sensible remarks in reference to the reverse of things consequent upon the death of Kaahumanu.

“The reverse was just such as was to be expected from the manner in which the gospel was first received here. But so far from being a matter of alarm or of sorrow, the general conviction in the mission, I believe, is, that it will, in the end, multiply the number of souls saved. Instead, therefore, of disheartening the churches at home, it should only stimulate them in the work they have begun. For my own part, I have no doubt that some such change as has taken place, was as necessary to the prosperity of Zion in these islands, as was the landing of the missionaries and the Bible at first.”

The mission and the Committee regard the *High School* at Lahainaluna with increasing hope, as a means of imparting life and intelligence to the native mind, and of giving free course to the gospel in the islands. An interesting account of the origin and progress of this institution has been received from Mr. Andrews, the Principal, and, though of considerable length, the greater part of it will be inserted in the Appendix.\* The mission, at their meeting in June of last year, associated Mr. Clark with Mr. Andrews in the instruction of the seminary, and he has accordingly removed to Maui. Printed catalogues have been issued, in the usual form, of the trustees, instructors and pupils of the institution. The pupils are 68, assembled from the different islands. The Committee have made a liberal grant to the mission for the erection of additional buildings, and design to supply the school with the necessary apparatus and library. A small printing establishment has already been connected with it.

The climate of the Sandwich Islands is believed to be one of the most salubrious in the tropical regions. But sickness and death are found in every clime. Mrs. Spaulding and Mrs. Chapin have not enjoyed health since their arrival. The health both of Mr. Goodrich and Mr. Gulick is not good. Mr. Baldwin had a fever, at Waimea, in August of last year; and Mr. Armstrong was taken with a remittent fever at his new station in January of the present year—the first fever of the kind Mr. Richards had known on the island of Maui. Mr. Green fell from a precipice and was much injured. These three brethren have all been graciously restored to health. Mr. Shepard, whose decease has long been expected, died of consumption on the 6th of July, in the full hope of a blessed immortality. His bereaved widow and three children returned to the United States on the 31st of June, and are now in the state of New York. A more unexpected event occurred in the death of Mrs. Rogers, formerly Miss Ward, on the 23d of May. She sustained a painful sickness

\* See Appendix.

with Christian fortitude. She was buried in the same grave with her two infant children. Several children of the mission families have died.

It is well known that the population of the islands was diminishing when the mission was first established. This was owing to the vices of the people. There is reason to fear that this diminution has not yet been arrested. The head man at Wailuku reported the births and deaths to Mr. Green from January 1st to Nov. 17th, 1834. They are as follows ;

Births,	-	-	-	-	-	15
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Deaths,	-	-	-	-	-	84
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It was unusually sickly for two weeks, when eight or ten died. The births and deaths at Waialua, during four months of last year, were,

Births,	-	-	-	-	-	20
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Deaths,	-	-	-	-	-	44
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There was no unusual sickness. In view of such facts there is the more reason for planting missionaries at once in all the districts of the islands, that through the blessing of God upon the gospel, the plague may be stayed.

The meeting house at Waimea, on the island of Kauai, was burnt in May of last year by an incendiary, but not, as it appears, from any ill will to the mission. The natives soon after commenced building a new church of stone, 84 feet by 44, and 18 feet high. Besides giving their personal labors, they contributed 230 dollars in money for glass, the labor of a foreign carpenter, etc. It is a singular fact that the native schools on this island, a year ago, were still prospering as in former times.

A sixth reinforcement sailed from Boston on the 5th of December, in the ship *Hellespont*, capt. Henry. It consisted of the Rev. Titus Coan, one of the two exploring missionaries sent to Patagonia, Mr. Henry Dimond, a book-binder, Mr. Edwin O. Hall, a printer, and their wives, and Miss Lydia Brown and Miss Elizabeth M. Hitchcock. The Committee have heard of their safe arrival at Valparaiso, on their way to the islands. Miss Hitchcock goes to reside with her brother as a teacher. A quantity of domestic spinning apparatus was sent with Miss Brown, and her object will be to teach native females to manufacture cloth in their families, from the cotton which grows spontaneously on the islands.

The Committee close their Report on this interesting mission, by an extract from the last general letter of the missionaries.

“The King, in conjunction with the other chiefs, has published a pamphlet of laws, the past year, against murder, manslaughter, theft, perjury, and adultery ; making the first punishable with death and the others by fine and imprisonment. A law is also added against drunkenness, or rather against any outrages upon persons and property which may be committed by those in a state of intoxication. The former laws against vending



ardent spirits are no longer in force at Honolulu. Any one may sell it by paying a few dollars to government for a license; and some is manufactured in Oahu; but we have reason to thank God, that little has as yet found its way to the other islands of the group. The laws also formerly enacted at Honolulu to protect the Sabbath are no longer enforced. Foreigners, and others who are so disposed, can ride out for pleasure on the holy day; but it is worthy of remark, that there is little riding on that day compared with what there was before the former restrictions were imposed. This is true, even while the number of foreign residents has, during the last year or two, greatly increased. Even at Honolulu there is a comparative stillness and sacredness on the Sabbath, which would show the Christian visitor that he was not in a land under the full power of heathen darkness.

"We have made these remarks on the state of the islands, as being suited to throw some light on our situation. But we would be far from insinuating or even allowing ourselves to feel that the kingdom of God here is to rise or fall with the power of civil rulers. We have often been admonished not to look to them too much for help. We have already had many proofs that the arm of the Lord can do what their power cannot, and we hope to have many more. We should rejoice to see all the rulers of this nation devoted followers of Christ, and shining as lights among their degraded people. We do rejoice that the 'king's heart is in the hands of the Lord;' that he has been a child of many fervent prayers; that one who now joins in the anthems of heaven, often, when on earth, poured out her tears and her whole soul in his behalf. We would intreat our patrons and the churches of our native land to remember him at the throne of grace, and we would fain hope to see him yet an humble suppliant at the feet of the King of kings. But however this may be, the church is safe; it is the cause of Omnipotence. Our cause must prosper on these shores as well as all over the world; and should kings and rulers set themselves against it, the ruin will be theirs, the praise God's, who controls and restrains the wrath of man."

## NORTH AMERICAN INDIANS.

### MISSION TO THE CHEROKEES.

**BRainerd.** John C. Ellsworth; *Teacher and Superintendent of Secular Affairs*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; Elizur Butler, *Physician and Catechist*, and their wives; Delight Sargent and Catharine Fuller, *Teachers and Assistants*.

**CARMEL.** Daniel S. Butrick, *Missionary*; and his wife.

**CREEK PATH.** William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Assistant*.

**WILLSTOWN.** William Chamberlin, *Missionary*; Mrs. Chamberlin; Nancy Thompson, *Assistant*; John Huss, *Native Preacher*.

**CANDY'S CREEK.** William Holland, *Teacher and Farmer*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

Mr. Worcester with the approbation of the Committee, closed his labors with this portion of the Cherokees, and left Brainerd with his family, on the 8th of April, and arrived at Dwight among the Western division of the tribe, on the 29th of May. It had long been obvious that he could not advantageously prosecute the work of translating and printing either at New-Echota or Brainerd. Doct. Butler still resides at Brainerd. Ill health has prevented him from engaging in active labors for the good of the Indians. Miss Sawyer closed her school at New-Echota in December, and soon after removed to Running Waters, the residence of Major Ridge and Mr. John Ridge, where she has since continued her school, under the immediate patronage of the latter, from whom she has received much kindness.

**SCHOOLS.** The schools at Brainerd, Creek Path, Carmel, Wills-town, Candy's Creek, and Running Waters have together contained about 120 pupils; about half of whom have been boarded at the expense of the mission. Four or five Cherokee teachers have also been employed by the Board who have itinerated in different districts, each having under his care a number of schools which he has taught on successive days of the week, and only in the Cherokee language; which have been estimated to contain an aggregate of above 300 pupils, mostly adult Cherokees, many of whom have thus learned to read their own language fluently. These schools appear to be conducted with a good degree of judgment, and are regarded with favor by the people. The religious influence which these teachers exert by their prayers, exhortations, and Christian example, is very salutary in the neighborhoods where their schools are held.

**STATE OF THE CHURCHES.** The religious aspect of the Cherokees is very nearly the same as last year. It is painful to think with what incessant and severe temptation the members of the churches, partially instructed, and many of them remote from the watchful care of their spiritual teachers, as they necessarily must be, are daily assaulted. A number of instances of defection have occurred during the year; and nearly all of them appear to have been occasioned by the use of intoxicating drinks, to which the unhappy individuals had been artfully allured. Most of the church members, however, hold fast their integrity, and not a few adorn the gospel by a course of eminently holy living.

Nineteen persons, most of whom appear to be full blood Cherokees, have been admitted to the church at Carmel, on profession of their faith. Sixteen adults and eighteen children have been baptized there. The whole number now belonging to the church at Carmel is sixty-six. The Haweis church, in consequence of the necessary removal of Doct. Butler, has of course been in a scattered and exposed situation. The other churches remain much as they were at the close of the last year. The whole number of members is about 260.

At Carmel the meetings during the year have been unusually large and interesting; and the invitations to hold meetings in towns twenty, and even fifty miles distant have been much more numerous than Mr. Butrick could comply with. To meet this prevailing desire for Christian instruction, three of the most intelligent members of the church were appointed to hold meetings, visit families, and in other ways impart Christian knowledge to the settlements near which they respectively reside. They appear to have conducted discreetly, and the results of their labors have been good. During the year the number of inquirers after the way of life has been considerable, and it is hoped that some, in addition to those admitted to the church, have been born of the Spirit. Fewer white people have settled in the vicinity of Carmel, than in most other parts of the nation; and con-



sequently the temptations have been less, and fewer acts of oppression and injury have been perpetrated, to agitate the Indians and divert their attention from their spiritual interests.

With respect to this mission generally, it should be remarked, that during the past year, as during the two or three preceding years, the political affairs of the Cherokees have been in such a state as to render the situation of the missionaries extremely perplexing and discouraging. The people, believing themselves to be oppressed and spoiled of their dearest rights by a nominally Christian nation, have, to a great extent, imbibed a deep prejudice against our religion and nation; and against Christian missionaries as citizens of the United States, and as being, therefore, in their apprehension, in some degree accessory to the injuries done themselves. This prejudice against the mission has been strengthened since the removal of Mr. Worcester to the Arkansas country, by the inference drawn by the Cherokees from his removal, that all the missionaries were, as they termed them, "treaty men," and desirous that the nation should cede their country and retire beyond the Mississippi. One of the missionaries lately remarked that never before has the Board, or those laboring under its patronage, been so little esteemed by the Cherokees, or had so little influence with them, as at the present time.

Other causes also have tended to embarrass and enfeeble the operations of the mission. Many of the Indians who have resided near the several stations, have been compelled to abandon their homes and go to remote parts of their country, or to join their brethren who have gone before them to the west; thus diminishing the schools and congregations, and putting beyond the reach of the missionaries those who were in the best situation to be benefitted by their instructions. Others, on whom they were beginning to see the fruits of their labors, have been subjected to corrupting influences, drawn into sin, and rendered regardless of all religious instruction and restraint, until the labor bestowed upon them seems to have been counteracted. Others, and indeed these include almost the whole nation, have had their thoughts and feelings too much engrossed by their political troubles and prospects, to give a profitable attention to any other subject. Under these circumstances the missionaries have often seemed to themselves to be laboring against hope, and been almost ready to abandon their posts; nor have the Committee, while every thing was so unfavorable as to the present, and so uncertain as to the future, been disposed to extend the mission. But on the other hand, it has not seemed right to the Committee, or the missionaries, to withdraw all instruction and care from the numerous youths educated in the schools, and the converts gathered into the churches, at this time of their greatest trial and danger. The mission has therefore been continued, waiting for the indications of the divine will respecting it, and with the hope of securing some part of what has already been gained, rather than with the hope of making new advances. In no circumstances, probably, are missionaries more perplexed and pained, or

more in need of the sympathy and prayers of the Christian community, than when their patience is tried by such a state of suspense and discouragement.

Nor is there any fair prospect that the affairs of the Cherokees will soon be in a more settled state. During the last winter two delegations from the tribe were sent to the seat of our government—one by the portion opposed to making a treaty, which is understood to embrace a very large majority of the whole; and the other by the portion in favor of a treaty. Nothing decisive was accomplished by the former. The latter met a commissioner appointed by the executive of the United States, and agreed upon the outlines of a treaty, which was directed by the President to be laid before the Cherokee nation. This was done during the last spring; but the Cherokees refused to accede to the articles proposed. The commissioner on the part of the United States, the Rev. J. F. Schermerhorn, arrived in the Cherokee country early in July, for the purpose of explaining the views of the government and the stipulations of the proposed treaty more fully to the people at large, and inducing them to enter into a treaty on the basis of the one just referred to. The result of this proposal is not yet known to the Committee. The treaty stipulates that the Cherokees east of the Mississippi river, in connection with their brethren already west of it, shall have the territory now occupied by the latter, together with another tract estimated to contain 800,000 acres, secured to them by patent, and hold it in fee simple, and also that sums of money shall be paid to them as a compensation for their lands, buildings, and other property which they relinquish, also to defray the expenses of their removal and of their subsistence for one year afterwards, and for various improvements in their own country, amounting in the aggregate to \$5,000,000; which is to be exclusive of a sum allowed them in commutation for funds and annuities to which they are now entitled, amounting to \$262,251.

#### MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Secular Superintendent*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*, and their wives; Aaron Gray, *Mechanic*; Ellen Stetson, *Teacher*.

FAIRFIELD.—Marcus Palmer, M. D., *Missionary and Physician*; Mrs. Palmer; Jerusha Johnson, *Teacher*.

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist*; Mrs. Joslyn and Esther Smith, *Teachers and Assistants*.

————— Samuel A. Worcester, *Missionary*; and Mrs. Worcester; John F. Wheeler, *Printer*; Mrs. Wheeler.

VARIOUS NOTICES.—Mr. Worcester arrived at Dwight on the 29th of May, and about the same time the press and types, designed to be placed under his direction, and to be used for printing in the languages of the several Indian tribes in the country of the Arkansas, reached their destination. The press was to be put in operation



temporarily at Union, with the expectation that it would be removed to a more suitable place as soon as the selection and the necessary previous arrangements could be made.

Mr. Washburn and his eldest son, together with Mrs. Lockwood and her infant child, and three orphan children of the late Mr. and Mrs. Finney, left Dwight in April and reached New England in May. The son of Mr. Washburn and the children of Mr. Finney are expected to be educated among their friends in the state of Vermont. Mr. W. has spent the last summer laboring as an agent for the Board in his native state, and expects soon to return to his field of labor. Mrs. Lockwood, since the decease of her husband, has thought it to be her duty to retire from the service of the Board.

The Committee have again to record the removal of valuable laborers from this mission by death. On the 17th of August, of last year, Miss Cynthia Thrall, an assistant much beloved by the mission family at Dwight, and highly useful, was called away. Her death was eminently peaceful and happy. Other members of the family were brought to the borders of the grave by disease. Mrs. Newton, of the station at the Forks of Illinois, after having suffered from impaired health for the last two or three years, was removed from her husband and children on the 30th of March. Mr. Newton was called to part with a daughter, four years of age, about two months previous.

Subsequently to the decease of Mrs. Newton, Mrs. Joslyn by the advice of the mission, removed from Dwight to the Forks of Illinois, to aid in the labors of that station. Miss Smith also removed to a settlement of Indians in that vicinity, where there was an opportunity for gathering a small school in which she has since been employed.

**SCHOOLS.**—The several departments of the school at Dwight have embraced eighty-three pupils, sixty of whom were boarded in the mission family. The Cherokees have taken the school at Fairfield under their patronage, and appropriated a portion of their school fund for its support. Under the new arrangement, they selected an intelligent and pious Cherokee family to board the pupils, erected the necessary buildings for their accommodation, and appointed a committee consisting of three of their own number, whose duty it was to determine what pupils should be received, dismiss those which were unsuitable, see that the boarding house was properly conducted, and take a general oversight of the affairs of the establishment. The number of boarding scholars received was thirty, who, with those residing with their friends in the neighborhood, and a few boarded by Doct. Palmer, raised the school to sixty. The average attendance has been about fifty. The new arrangement seems to have succeeded well and given satisfaction to the Cherokees. Miss Johnson has had the principal charge of the instruction, aided in some branches by Doct. Palmer. The school at the Forks of Illinois has suffered much from interruptions, occasioned by the sickness of Mr. Newton and his family,

and of the Indians. The number of pupils generally averaged about sixteen. The mission house has recently been removed to an elevated location in the vicinity, which it is hoped will be more healthful. The prospect is that the school will be much enlarged. The number of pupils in Miss Smith's school is not stated. The whole number of pupils instructed in the four schools is estimated at one hundred and fifty-three.

**CHURCHES.**—The converts under the care of this mission have heretofore been embraced in one church. About a year since a division was made, and a new church was organized, consisting of the church members residing near Fairfield and usually attending meetings at that station. No special attention to religious subjects has prevailed, except at Dwight and one other settlement. From the latter ten were received to the church in November ; and in the former a number are believed to have been born of the Spirit. Much of Doct. Palmer's time has been engrossed by attending the sick. Recently a physician has settled near him, and it is hoped that he may devote more of his labor to his appropriate missionary work. Mr. Newton has held meetings in three settlements, besides at the station, and finds the people more desirous, perhaps, than ever before to receive religious instruction. The whole number of church members is one hundred and forty-six.

A large card containing the Cherokee alphabet, has been lithographed and printed during the year. A few scripture cards are in readiness.

#### *MISSION TO THE CHICKASAWS.*

As was anticipated in the last Report, this mission has been discontinued ; and the Rev. Messrs. Stuart and Wilson, with their wives, have ceased to be connected with the Board. The state of the Chickasaws seemed to require this step. By the terms of the treaty concluded between them and the government of the United States last winter, the Indians were allowed to take reservations and hold them as individuals, to such an extent as to include nearly all the valuable land in their country. These reservations they were authorized to sell under certain limitations. The fact that these lands were at the disposal of the Indians, of course, attracted the attention of purchasers, who entered the country with money and intoxicating drinks, and have exerted a most corrupting and ruinous influence throughout its whole extent. The Indians were at first tempted with strong drink carried to every man's door ; then were excited with the hope of making large gains by selling their reservations ; and when they receive their payments, with their characteristic improvidence, they give themselves up to idleness, gambling, and intoxication, till their money is expended.



While such a state of things exists, the Indians are, of course, disinclined and unfit to listen to instruction; and the missionaries for many months before abandoning their work, were prevented from even hoping that their labors would be followed by any good results. The members of the church amounting, a year ago, to nearly one hundred, have been subjected to a fiery trial; and it is feared that nearly one half of them have, under the power of temptation, fallen into sin to such an extent as to bring reproach on the cause of Christ. Many give fearful evidence of fatal apostasy. Some in the midst of these trials, have been taken from the evil to come, leaving good evidence that their calling and election was sure. Two men of influence and promise at Tokshish, who early fell into sin and were suspended from church fellowship, have given evidence of repentance, and been restored to their standing. Mr. Stuart still resides in the nation, and preaches to the whites and Indians as he has opportunity; and as far as his circumstances will permit, exercises a watchful care over the members of the former mission church.

The school at Tokshish was suspended in September last; and the pupils whom Messrs. Wilson and Holmes took with them to Tipton county, in Tennessee, were returned to their parents in June previous. Messrs. Stuart and Wilson were released from the further service of the Board at their own request, the former in February, and the latter in May last.

The property belonging to the Board at Munroe and Tokshish, has been disposed of for the benefit of the Board. The buildings and improvements at Caney Creek and Martyn were the property of the Chickasaws.

There is little reason to suppose that the Chickasaws will remove, as a nation, to any other place. They will probably either waste away where they are, or be scattered among other Indian tribes west of the Mississippi river.

#### MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; Mrs. Wright; John R. Agnew, *Missionary*.

BETHABARA.—Loring S. Williams, *Missionary*; Mrs. Williams; Eunice Clough, *Teacher*.

CLEAR CREEK.—Ebenezer Hotchkin, *Catechist*; Mrs. Hotchkin; Anna Burnham, *Teacher*.

BOK TUKLO.—Henry R. Wilson, *Missionary and Physician*.

CEDRON.—Joel Wood, *Missionary*; Mrs. Wood.

—————Cyrus Kingsbury and Cyrus Byington, *Missionaries*; and their wives.

—————Samuel Moulton, *Teacher*; and his wife.

Messrs. Kingsbury and Byington, after proceeding up the Missouri river, as was mentioned in the last Report, and conferring with Messrs. Dunbar and Allis, then at fort Leavenworth, and about to proceed to the Pawnee country, bent their course southerly and visited the stations among the Osages. At Harmony and Boudinot im-

portant changes were recommended by them and carried into effect with the approbation of the Committee, which will be noticed in the report of the Osage mission. They afterwards visited the station among the Creeks, and the stations among the Arkansas Cherokees, aiding their brethren by their counsels and prayers. Early in December they proceeded to the Choctaw country, and after spending a few weeks there, Mr. Kingsbury returned to the vicinity of Mayhew, in the old Choctaw country, where his family still remained, and where some unsettled business of the mission required his attention. Mr. Byington continued his labors among the Choctaws till April; since then he has been acting as an agent in the state of Ohio, where his family had resided during his absence on the tour up the Missouri, and to the stations west of the Mississippi. Within a few weeks both these brethren expect to proceed with their families to the Western Choctaw country and resume their missionary work.

The contemplated removal of Mr. and Mrs. Wood from the Tuscarora mission, in the State of New York, was mentioned in the last Report. They arrived in the Choctaw country on the 16th of December. After visiting various settlements, Mr. Wood selected a site for a station, about two miles northwest of Fort Towson, and near Doakville, the place where the Choctaws receive their annuities and transact all their national business. The population is comparatively dense, there being 500 or 600 Indians within a few miles of him; and the number is increasing. The openings for missionary labor and for a school are very favorable there and in the vicinity. In the cabins and fields of the Indians in the vicinity, he perceived many indications of industry and improvement.

Sickness prevailed generally among the Indians and the mission families during the summer and autumn of last year, by which about one in ten of the members of the churches, and many promising young persons were hurried to the grave. The schools were suspended, and the time of the mission families almost wholly occupied in taking care of the sick at home and among the Indians. The sickness was not, however, so general or so mortal as it was the preceding year. The past summer has been comparatively healthy, though cases of fever are somewhat numerous. Mrs. Wilson, the wife of the Rev. H. R. Wilson, was suddenly cut down, on the 18th of July, after a sickness of two weeks. She had been in the mission only a few months, but long enough, however, to manifest much devotedness to her work, and develop a character and endowments which greatly endeared her to her associates, and promised much usefulness. She departed in perfect peace, only lamenting that she could do no more for the Choctaws.

**EDUCATION.**—Seven schools have been taught at the several stations, or in their vicinity, under the superintendence of the mission families. One or two of these, however, were continued but a few months. The whole number of pupils is about 150. Five or six



schools might be established without delay, in settlements where the pupils could board at home, and where the people earnestly desire facilities for educating their children, but suitable teachers cannot be obtained. Two of the schools mentioned above are taught by Choctaw young men, employed by the mission. The desire for schools is generally increasing. Col. Folsom hired a teacher last fall for his own family and neighbors, to whom he gave board and \$300 a year. The demand for books in the Choctaw language is also increasing. One book, entitled "Triumphant Deaths," amounting to fifty-four pages has been printed in an edition of three thousand. A new edition of five short tracts on the doctrines of the Scripture, also the catechism of Dr. Watts, and a new and enlarged edition of the Choctaw spelling-book, are ready for the press and will soon be printed.

**CHURCHES.**—Although there has been no powerful effusion of the Holy Spirit on this mission during the year, yet when health has prevailed, the congregations have been larger than usual, and much serious attention has been paid to the word preached, which has resulted in a gradual ingathering of souls to Christ. The additions to the church at Wheelock have been seventeen, Bethabara eleven, and Bok Tuklo one, making twenty-nine in all; increasing the number now in church fellowship to 212. At no former period, say the missionaries, have the Choctaws appeared so highly to appreciate the advantages of education, and the religious privileges which the mission furnishes, as they do at present, and never have the prospects of doing them permanent good been fairer.

Among the members of the church who died during the year was Tunnapiinchuffa, the first adult convert, who withstood the reproach and ridicule cast upon him for embracing Christianity with unshaken firmness, and continued for about nine years an uncommonly exemplary disciple of Christ. His end was that of the righteous. Nearly all the converts who have died the past year, have departed in the triumphs of faith, giving the missionaries the most joyful evidence that in respect to them, the great object of the mission was accomplished.

The Committee have recently appointed Mr. John R. Agnew and Mr. William E. Holley, licensed preachers, to take part in this mission. Mr. Agnew has spent the last year in the family of Col. Folsom as a teacher. Mr. Holley was formerly a teacher in the old Choctaw country, and has recently completed a course of theological study at the seminary at Maryville in Tennessee. Mr. Abner D. Jones and his wife, from the State of New York, have recently been appointed teachers.

#### MISSION TO THE CREEKS.

John Flemming, *Missionary*, Mrs. Flemming: Roderic L. Dodge, M. D., *Physician and Teacher*.

The mission family at this station suffered in the sickness which prevailed generally through the country of the Arkansas last year,

and their labors were much interrupted for some months. Through the divine blessing health was again restored.

Mr. Flemming has prosecuted the study of the Creek language as steadily as his interruptions and his other labors would permit. A short address conveying important religious truth, and twenty hymns have been prepared by him in the Creek language, amounting to 35 pages, and an edition consisting of 1,000 copies was printed at Boston in February last. The elementary book previously prepared by him was anxiously looked for by the people, and many copies of it were put in circulation soon after its arrival at the station. One young man who had been taught to read his own language by means of manuscript lessons, furnished him by Mr. Fleming, opened a school for his countrymen as soon as he could obtain the requisite books. The school appeared flourishing, and promised to be the means of enabling many of the Creek youth to read their own language. Other schools on the same plan and for the same purpose could be established with good prospects, if the requisite teachers could be obtained.

The labors of Mr. Flemming in preaching to the Indians and in the use of other means for promoting their spiritual welfare, have been nearly the same as they were the preceding year. No particular information has been received respecting the church; and it is not known that any additions have been made to it.

Doct. R. L. Dodge arrived at the station on the 24th of December last, and immediately commenced his labors as a physician, in which he has been much occupied since. He has also taught a class of young men as his other labors would permit.

#### MISSION TO THE OSAGES.

UNION.—Abraham Redfield, *Mechanic and Teacher*; Mrs. Redfield.

HOPEFIELD.—William C. Requa, *Farmer and Catechist*; Mrs. Requa.

BOUDINOT.—Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

HARMONY.—Amasa Jones, *Missionary*; Daniel H. Austin, *Mechanic and Steward*; and their wives: John H. Austin, *Teacher*; and Mary Etris.

During the summer of 1834 the heat in the country on the Arkansas river was excessive, the thermometer at Union very often rising to 100 and 110 degrees of Fahrenheit, and one time rising to 116. The drought was severe. Sickness prevailed extensively and was unusually mortal. It is estimated that as many as 300 or 400 Osages died of the cholera and other similar diseases during the year, including about one fourth of all the settlers at Hopefield. This mortality seemed, as probably, the judgments of heaven on a heathen people generally do, to harden them in sin, strengthen their delusions, and render them still more disinclined to listen to christian instruction. The mission families also, have been heavily afflicted. The Rev. William B. Montgomery, one of the first missionaries who entered



the Osage country, and who had labored with much assiduity in the study of the Osage language, and in preaching the gospel to the people, was removed from his labors by the cholera, on the 17th of August, after an illness of twelve hours. Mrs. Montgomery removed from Hopefield, where she had resided with her husband, to Union; and ten days after his decease she was attacked with a fever, which proved fatal on the 5th of September. Mr. Redfield was soon after brought to the borders of the grave, between the 12th of October and the 9th of December, his four children were all cut down by death, leaving their parents childless.

Messrs. Kingsbury and Byington visited the several stations in the Osage country, by appointment of the Committee, during the last autumn. While at Harmony, it seemed to them desirable, considering how little influence that station could have on the Osages, except through the pupils in the boarding school, that the number of persons laboring there should be diminished, and that the secular affairs of the station should be so curtailed, that the labor could be principally performed by the pupils, under the direction of the teacher and superintendent. The arrangement proposed received the approbation of the Committee, and accordingly Mr. Samuel B. Bright, the farmer, and his family, and Mr. Richard Colby, mechanic; were released from the further service of the Board. Miss Elvira G. Perkins, having entered into the marriage relation with a respectable physician not connected with the Board, has also retired from the labors of the station.

The school at Harmony has not been so large as usual, not having averaged above thirty five pupils. The labors of Mr. Jones as a preacher have been much as in previous years. One native member of the church has died in the faith. Considerable hostility to the mission exists in the white settlements by which it is surrounded; and on account of the disadvantages attending a station so remote from the people on whom it is designed to exert an influence, it will probably be expedient to discontinue it, as soon as it shall be decided where the Osages are to be permanently located.

The gospel has been preached to the adult Osages less, during the last year, than during some years preceding, owing to various causes; among which are the diminished number of preachers, the dispersion of the settlers at Hopefield; the prevalence of the cholera among the Osages, causing them to forsake their towns; and the unsettled state of their national affairs, and the consequent excitement which prevailed, together with the increased quantity of intoxicating liquors introduced among them.

The station at Hopefield has been without a mission family during most of the year. After the decease of Mr. Montgomery, and the prevalence of the cholera there, most of the Osages left the place. The Cherokees also were pressing into the neighborhood and claiming the Osage improvements. Mr. Requa has since returned to the

place. Mr. Dodge has been authorized to form a similar establishment at Boudinot.

A treaty was negotiated with the Osages by a commissioner on the part of the United States early in January last; but it was not ratified. Some modification of this treaty will probably be proposed to the tribe during the present autumn. It is of great importance that their location and boundaries should be settled without delay, as no vigorous efforts can be made for their improvement, nor will they be in favorable circumstances to be benefitted by labors in their behalf, until this shall be effected.

### MISSION TO THE PAWNEES.

John Dunbar, *Missionary*; Samuel Allis, Jr., *Catechist*.

In the last Annual Report it was stated that Messrs. Dunbar and Allis had proceeded on their way to the Pawnees, as far Cantonment Leavenworth, on the Missouri river, and about thirty miles west of the western boundary of the state of that name, where they were waiting the arrival of Major Dougherty, the United States agent for the Indian tribes in that quarter. They left this post, where they experienced much kindness from the hands of Majors Thompson and Morgan, on the 22d of September, and proceeded to Council Bluffs, the seat of the Indian agency. After the Indians had been called in by the agent, and had transacted their public business and received their annuity, the missionaries were introduced to them by the agent, as friends who had come to teach them a new religion and do them good. The chiefs replied that they were inquiring about the things of religion, that their minds were dark, and that they were in doubt in respect to these subjects, and should be pleased to receive any information on them which could be imparted. The Grand Pawnee chiefs requested that one of the brethren might go with them, and the chief of the Loups applied for the other. The brethren accordingly gave their assent, and on the 19th of October they left the Agency, each under the protection of a chief, and were immediately separated from each other and on their way over the desolate prairies to the towns of the respective bands. That of the Grand Pawnees is distant from the Agency about 120 miles.

Immediately on their arrival at the towns, preparations were made to start on their winter hunt, and in a few days the whole population, (amounting in the Grand Pawnee town to about 2000,) accompanied respectively by their new teachers, were on the move. The retinue, consisting of men, women, children, horses, dogs, etc., extended about four miles. They continued on this hunt, marching eight or ten miles a day, remaining in their encampments a few days, when in the vicinity of their game, sheltered by night in tents of skin and feeding almost exclusively on Buffalo meat, until March, when they returned again to their towns.



The missionary brethren were treated with unvarying kindness by the Indians, were transported from place to place with their baggage, furnished with abundance of food, and allowed the highest place of honor in the tent. They found themselves comfortably sheltered, and suffered no serious inconvenience from exposure, or the peculiar character of their diet, and enjoyed good health. If self-denying men in sufficient numbers can be found, who are willing to follow the Indians in their migrations, learn their language, win their confidence, teach them the doctrines and duties of Christianity, and the value of schools and the arts of civilized life, and gradually spread out before them the advantages and comforts of a settled mode of living, why may not the blessings enjoyed under the Christian religion, by an intelligent and industrious community, be communicated to all the tribes scattered over the wilderness of the west ?

The Pawnees, while at their towns in the spring, plant corn and some other esculents, of which they raise considerable quantities, and after the time of tending the crop is past, they proceed on their summer's hunt, which continues till near harvesting. It is supposed that Messrs. Dunbar and Allis accompanied them on this hunt also, and will continue to adopt the same method of obtaining access to them, the ensuing winter.

In this manner they undoubtedly are adopting the best and most expeditious method of acquiring a thorough knowledge of the language of the tribe, and ability to speak it fluently. During the last winter they were without any interpreter or other medium of communication with the Indians, except by signs, and the words which they learned from day to day. Of course they have scarcely, if at all, begun to instruct them in the things of religion. It is understood, however, that their progress in the language has been such, that they will soon be able to convey their thoughts in it with propriety and freedom.

The Pawnees are found to be favorably disposed to the establishment of schools and the introduction of Christianity ; though they have of course no distinct notions of the nature or advantages of either, and but little confidence can be reposed in their professions. Some important advantages they possess over the tribes immediately on our frontiers. They are free from the baleful influence of intoxicating liquors ; and it is not known that the papal superstitions have ever been propagated among them.

One young man qualified to act as a physician and catechist has been appointed to this mission, and by leave of Providence, will join the brethren the next spring.

#### INDIANS NEAR AND BEYOND THE ROCKY MOUNTAINS.

Samuel Parker, *Missionary*; and Marcus Whitman, M. D., *Physician*.

In the last Report it was stated that Mr. Parker, after failing to secure the desired facilities for penetrating to the tribes near and be-

yond the Rocky Mountains, had returned, with the expectation of making another attempt the ensuing spring. Doct. Whitman, a respectable physician from the state of New York, having been appointed to accompany him in his tour, he returned to St. Louis in April, and proceeded up the Missouri River. After considerable delay, he and his associate reached Council Bluffs on the 30th of May. On the 9th of June, the trading caravan, with which they were expecting to travel, was about ready to commence the journey towards the mountains. Should they be prospered on their way, they will probably proceed to the waters of the Columbia river, and perhaps to the shores of the Pacific. Their immediate object is to ascertain as definitely as they can what is the number and situation of the Indians in that quarter, and in what manner the gospel can be most speedily and effectually introduced among them.

In respect to Christianizing the numerous Indian tribes occupying the regions extending from the centre of this continent to the Pacific Ocean, three important practical questions are to be settled: The first is, whether they can be most easily approached from the east, by the way of our frontier settlements; or from the west, by missionaries sent directly to the Northwest Coast. The Rev. J. S. Green, one of the missionaries from the Sandwich Islands visited that coast in the year 1828, and after touching at many points, and collecting much information respecting the Indians there and the trade carried on with them, made a report, on the whole, unfavorable to undertaking a mission there at first.

The second question relates to the expediency of establishing missions among the interior tribes, while those on our frontiers are passed by. The missions heretofore undertaken by the Board on this continent have been principally among those tribes which were near the white settlements, and where the gospel had to contend not only with the obstacles found in the savage character and habits, but also with the still greater obstacles originating in the corrupting and counteracting influences of the border population. The tribes adjacent to our frontiers are rapidly retiring before the advancing whites, or are melting away under their influence. Shall we, then, in our efforts for the Indians, merely keep up with that tide which is overwhelming them, so that we have scarcely time to open the treasures of the gospel to them before they are consumed; or shall we press forward in advance of this tide, and preach Christ to those tribes which are exposed to a less debasing foreign influence, and where we may have more time to try the power of the truth upon them before all opportunity for benefiting them shall be past.

The third inquiry relates to the manner of conducting missions among those remote and wandering tribes, should it be deemed expedient to approach them immediately. To plant families there, with the expectation that they would obtain their supplies from the white settlements, would obviously involve too great expense; but to send missionaries there with the expectation that they should wander with



the Indians, and live as they do ; or that they would settle at particular places and obtain their whole subsistence by their labor, and that with no access to a market, and with none of the implements of husbandry or the mechanic arts, except what they could form for themselves, seems almost to involve their own return to the savage life.

#### MISSION TO THE SIOUX.

LAC QUI PARLE. Thomas S. Williamson, M. D., *Missionary and Physician* ; Alexander Huggens, *Farmer* ; and their wives ; Sarah Poage, *Assistant*.

LAKE HARRIET. Jedediah D. Stevens, *Missionary* ; Mrs. Stevens ; and Lucy C. Stevens, *Assistant*.

Lac qui Parle is on the St. Peter's river, about two hundred miles above its junction with the Mississippi. The Indians at the place and in the vicinity are said to be numerous, many of whom reside there during the whole year. The land is said to be good, water and fuel abundant, and the gentleman engaged in the fur trade at the place possessed of great influence over the Indians, and strongly desirous to have a missionary reside at his post. The remoteness of the place from the white settlements has protected the Indians hitherto from the baneful effects of intoxicating drinks, and other temptations to which the Indians nearer the frontiers are exposed. Dr. Williamson and his associates were to leave Fort Snelling, and proceed to their destined station in the latter part of June.

Lake Harriet is six or seven miles from Fort Snelling. The number of Indians in the vicinity is about two hundred ; and it is hoped that forty or fifty children and youths may be brought into a school. This band seem desirous to become acquainted with agricultural employments, and have made some advances in them under the instruction of two young men by the name of Pond, from the state of Connecticut, who without patronage from any society, or any aid, except the use of a team and some farming utensils furnished by the Indian Agent in that quarter, have been laboring successfully for the last year or two to benefit these Indians. They appear to be pious and judicious men, and possessed of a spirit of benevolent enterprise deserving of commendation and imitation.

Dr. Williamson and Mr. Stevens and their associates were expected to proceed to Sioux country, and enter on their labors there, last fall. But before the requisite arrangements could be made, the navigation on those northern rivers was closed by the commencement of the cold season, which necessarily delayed their journey till the spring. Doct. Williamson arrived at Fort Snelling about the middle, and Mr. Stevens on the 30th of May. They were received with much kindness and hospitality by Majors Bliss and Loomis of the Fort, and found there a very interesting band of Christian disciples. One of the officers, aided by the agent of the American Fur Company and others, had established and maintained religious meetings and a Sab-

bath school at the Fort during the winter and spring, and as the fruit of their labors, a number had hopefully embraced the gospel. On the arrival of the missionaries and their families the way seemed to be opened for the organization of a christian church at the Fort; and accordingly Doct. Williamson and Mr. Stevens, after examining one officer and seven soldiers, all of whom had been hopefully born again since the beginning of the current year, formed them, and six others already members of other churches, together with themselves and families, into a church, consisting, in all, of twenty-two members; who, on the second Sabbath in June, sat down in the wilderness to commemorate the dying love of the Savior of men, hundreds of miles in advance of where a similar scene had ever before been witnessed or enjoyed. Thus auspiciously was their work begun. May it be but an earnest of what they will speedily see among the thousands of Sioux who traverse those forests and prairies.

#### MISSION TO THE OJIBWAS.

LA POINT. Sherman Hall, *Missionary*; and his wife; Joseph Town, *Farmer and Mechanic*; Delia Cook, *Teacher*.

YELLOW LAKE. Frederic Ayer, *Catechist and Teacher*; and his wife; John L. Seymour, *Teacher*; Sabrina Stevens, *Assistant*.

LEECH LAKE. William T. Boutwell, *Missionary*; and his wife.

FON DU LAC. Edmund F. Ely, *Teacher and Catechist*.

Mr. Ely removed from Sandy Lake to Fon du Lac, during the summer of last year; the latter place, which is at the western extremity of Lake Superior, affording, in his opinion and in that of his brethren of the mission, a more promising field for permanent missionary labor. Since his removal he has had a small school, in which he was more successful than he anticipated, has held various meetings for giving religious instruction, and visited and conversed with the people. An ordained missionary is much needed at this station.

Mr. Boutwell still remains at Leech Lake. More than a year since he was united in marriage with Miss Hester Crooks, heretofore a teacher at Yellow Lake. He is received and treated kindly by the Indians, large numbers of whom reside in that vicinity, but his instructions seem to make little impression on them. His remoteness from the white settlements exposes him to many inconveniences, and compels him to depend almost entirely on the fish of the lakes, and the wild rice gathered in the marshes and creeks, for subsistence; and these afford but a precarious supply.

At Yellow Lake the scarcity of provisions compelled the Indians to disperse in various directions in search of food, which, as all the children left the place, caused the school to be suspended for some months. The whole number of pupils there has been about thirty, and the average attendance twelve. As game is every year becoming scarcer, and their rice so frequently fails, the Indians will soon be



driven to the alternative of cultivating the land or perishing by famine.

During the last winter the school at La Point increased to the number of thirty daily attendants, the pupils and their parents manifesting more interest in the school than at any former period. Most of the pupils are taught in both the English and Ojibwa languages, and many of the larger ones can read the lessons in the Ojibwa Spelling Book with fluency.

Two public religious exercises are held at this station on the Sabbath,—one in the English, and one in the Ojibwa language. As the number of persons speaking the English language is already considerable at La Pointe, and is likely to increase, since that place has become the principal depot for the business of the American Fur Company in the northwest, it is highly important that regular public religious services should be maintained in that language. The number of Indians who attend meeting has considerably increased, though most of the men still stand aloof, and some ridicule and oppose. On the whole the prospects of the station are encouraging, the confidence of the Indians has been secured, they visit the missionaries more and converse on religious topics with greater freedom and interest than heretofore, and appear to be more convinced that the missionaries honestly aim to do them good. Nothing seems to be wanting but the effusion of the Holy Spirit to secure prosperity.

The missionaries at all the stations are making progress in the knowledge of the Ojibwa language. A new and enlarged edition of the spelling book, and also a translation of Gallaudet's "Picture reading and defining Book," a selection of "Bible Stories," a small treatise on Natural History, and Jones' Ojibwa Hymns, rewritten in Mr. Pickering's Orthography, have been prepared for the press, and are soon to be printed. More books are much needed. The kindness of the gentlemen engaged in the fur trade, which there has been occasion to notice from the commencement of the mission, continues unabated.

The degraded and wretched condition of the Ojibwas calls loudly for sympathy and aid. Nakedness, hunger, and disease present themselves on every hand, and during the inclemency of the winter, especially when rice and game, on which they are accustomed to rely principally for subsistence, fail them, as is often the case, they are distressing in the extreme, and oblige the missionaries to afford them such limited relief as is in their power. Occasional acts of kindness in giving food, clothing, and medicine to those who are actually suffering, and have no means of helping themselves, seems to have secured the confidence and affection of the Indians, and to have considerably increased the number of those who listen to religious instruction, and of pupils in the schools. The missionaries have aided the Indians in erecting three small houses, which are now

occupied by Indian families who promise to engage in agricultural pursuits. Four other families have applied for aid in building houses on the same condition.

#### MISSION SCHOOL AT MACKINAW.

Lucius Garey, *Superintendent of secular affairs*; Mrs. Garey. W. R. Campbell, *Teacher*; Eunice O. Osmar, Elizabeth McFarland, Hannah Goodale, Persis Skinner, and Jane Leavitt, *Teachers and assistants*.

Rev. William M. Ferry, who commenced the mission and school at Mackinaw in the year 1823, and who has since labored there as a preacher and superintendent with much zeal and fidelity, felt himself compelled, by the impaired state of his health, and the circumstances of his family, to retire from the missionary service; and accordingly, at his own request, he was discharged, and removed from the island with his family about the first of November last. The results of Mr. Ferry's labors and personal influence have been very great and extensive, embracing all classes of persons in the vicinity of the upper lakes, and far in the wilds of the interior. Probably not less than one hundred from among this scattered population, including persons of English and French descent, Indians and half-breeds, will acknowledge him as their spiritual father; many of whom are persons of influence, and the good effects of whose christian deportment and exertions will long be widely felt in that quarter. Many others have been restrained and reformed, and much seed has been sown the fruit of which may be looked for at a future period.

The school in December last contained sixty three pupils, male and female; forty three of whom are boarded in the family. In the spring it was reduced to about thirty boarding scholars, by the departure of a number whose term for remaining in the school had expired. Some new pupils had been received since that time.

Since the removal of Mr. Ferry, the Committee have not been able to obtain a missionary for this post; and the station has been without a preacher, except during four or five months of the cold season, which Mr. Stevens spent there; being detained on his way to the country of the Sioux Indians, where he was proceeding to commence a mission. His labors during the winter appear to have been blessed. Early in January anxiety respecting their spiritual interests began to prevail among the pupils of the mission school, and extended to the garrison and the people of the village, attended with an uncommonly deep conviction of sin. The aspect of the school and the village was much changed, and during the months of January and February about forty became the hopeful subjects of renewing grace. Eighteen of these were pupils in the school, and numbers of them are possessed of abilities and acquirements which will enable them to be highly useful among their own people. About twenty were re-



ceived to the mission church in June. Others promise well, and will probably be received hereafter.

Owing to a change in conducting the affairs of the American Fur Company, the business which has heretofore been transacted at Mackinaw, is expected hereafter to be principally transacted at La Pointe, on Lake Superior. By this arrangement the annual resort of the traders and the Indians to Mackinaw will be dispensed with, and the opportunities enjoyed by the mission to exert an extensive influence over them will be, in a great degree, cut off. This change may have other important bearings on the prospects of the mission.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*, and Mrs. Hall.

During the past year the Indians of this band have continued in nearly the same unsettled state in which they were last year; and being sometimes on their old lands and sometimes on their new, they have enjoyed but irregularly the advantages of christian instruction or of the school. The religious meetings and the school have both been small and fluctuating. It is hoped, however, that the Indians will all become settled in their new homes during the present autumn. Numbers of them have cleared and fenced large fields for themselves, have erected comfortable houses, and are laboring industriously on their new lands. A good building for the school and for religious meetings has also been erected, principally by themselves. The mission premises on their former reservation were appraised at two thousand dollars; and the amount has been paid over to the Board by the United States. A new mission house has been built at the new town, and the mission family removed to it last fall. The school and the religious meetings have been held there since that time.

Intoxicating drinks have been introduced among these Indians in great quantities, and oftentimes urged upon them gratuitously, for the sole purpose, apparently, of enticing them to sin. Many of the irreligious Indians have given themselves up to drinking; and its consequences, quarreling and fighting, have prevailed to a lamentable extent. Some of the church members have also fallen into sin, under similar temptation, while many others hold on their way, and give increasing evidence that they are sealed with the Holy Spirit. Three or four members of the church are under censure; one young man has been received to church fellowship, and one had died in the faith.

During the last autumn, Mr. Barber, who was then connected with this mission, spent some weeks at Fort Winnebago, the military post situated at the portage between the Fox and Ouisconsin rivers. While there his labors were attended with the divine blessing, and a number of persons connected with the garrison were hopefully born

again. In February Mr. Marsh, by invitation, visited the place and organized a church there, consisting of eleven members, some of whom had been members of other churches, and others had recently entered the kingdom. During the last fall and winter there was more or less serious attention to the concerns of the soul, and a number of hopeful conversions, in not less than three or four of the military posts on the northwestern frontier.

The deportment of the deputation from this band, who accompanied Mr. Marsh on his tour to the Sac and Fox Indians in the summer of last year, is spoken of by him as being highly creditable to their christian profession, and such as elicited much commendation from all classes of persons with whom they associated. Though without Mr. Marsh on their return, they maintained the same irreproachable course of conduct, and were careful to stop over the Sabbath, spending the day by themselves, in singing hymns, and in exhortation and prayer.

The health of Mr. Barber, who was at this mission at the close of the last year, continuing such that it was thought inexpedient for him to remain among the Indians, he retired from the station last winter, and has since been laboring as a minister in the white settlements in that quarter.

#### MISSION AT MAUMEE.

Isaac Van Tassel, *Missionary*; and Mrs. Van Tassel.

No school has been taught at this station, and very little missionary labor of any kind performed since the last meeting of the Board; and it was then anticipated, that, before the present time, the property belonging to the Board there, would have been disposed of, and the concerns of the station closed. But some obstacles in the way of a final adjustment seemed to render it desirable that Mr. Van Tassel should continue to occupy the station and retain his connection with the Board, though he derives no further support from the Board, than the avails of the mission farm. It is hoped that the property may be disposed of without great delay.

Some of the Indians from the vicinity of this station have removed to the west of the Mississippi river, and others may probably follow them.

#### MISSION TO THE NEW-YORK INDIANS.

TUSCARORA. William Williams, *Missionary*; Mrs. Williams: Elizabeth Stone, *Teacher*.

SENECA. Asher Wright, *Missionary*; Mrs. Wright; Asenath Bishop, *Teacher*.

CATTARAUGUS. Asher Bliss, *Missionary*; Mrs. Bliss; Andelusia Lee, *Teacher*.

ALLEGHANY. William Hall, *Teacher*; Mrs. Hall.

CHURCHES.—The preaching and the congregations at the several stations have continued nearly the same during the last year as here-



tofore. The agitation which prevailed to so great an extent on three of the reservations, and wore so threatening an aspect a year ago, occasioned by a division among the Indians, on the question whether they should sell their lands and remove beyond the Mississippi river, continued till winter; when one party despatched a delegation to examine the contemplated new country, and the other sent a delegation to the seat of our national government to protest against being removed. The leaders of the two parties being thus separated from their people, contention ceased and quiet was restored to the church, which had before been sorely rent by animosity and strife.

Those who had absented themselves from public worship and christian communion with their brethren, on account of real or supposed grievances, became again attentive to the means of grace, and walked orderly in the church. After these delegations had returned and made their respective reports, no decisive measures were proposed, and the contention, not being renewed, the Indians seemed disposed to live in harmony with each other again; and numbers who by their disorderly conduct had fallen under the censure of the church, manifested penitence and were again restored to christian fellowship. Though the additions to the churches have not been numerous, the missionaries have been permitted to rejoice over some who have been hopefully converted to God. Two have been received to the church at Tuscarora, five at Seneca, one Indian by profession, and three white persons by letter, at Cattaraugus, and three Indians at Alleghany. These, deducting those removed by death or cut off from fellowship, leave sixty-one members in the Tuscarora church, forty-seven in the Seneca, forty-five in the Cattaraugus, and fifty-nine in the Alleghany; in all, 212. The death-bed scenes of some of the church members have been peculiarly joyful and triumphant.

The missionaries frequently preach in the white settlements, adjacent to their respective stations, where the destitution of ministerial labor is great.

**SCHOOLS.**—Seven schools have been taught on the four reservations during some portion of the year, and four constantly; at all which the pupils are supported by their friends either at home, or at boarding houses furnished by them. Considerable contributions have been made towards the support of some of the teachers. The whole number of pupils taught in the schools is about 230. The desire for the education of their children is steadily increasing, and even the restrictions placed on the heathen party by their chiefs, prohibiting the sending their children to missionary schools, has been removed, and considerable numbers of children of this class have received instruction. Others would avail themselves of this privilege, if schools should be opened in their villages. The scattered state of the population renders it nearly impracticable that all the children should have

the advantages of education, unless the number of schools should be greatly increased, or boarding houses should be opened. Two schools, with twenty or thirty pupils each, might be set up immediately in heathen villages, if good teachers could be obtained. The heathen party are also becoming more accessible to the missionaries, and many of them occasionally attend religious meetings.

Mr. Wright has three promising Indian girls in his family, whom he is preparing to become teachers, one of whom is of an age and possesses qualifications for entering immediately on the work.

Mr. Wright is still making progress in the language, and with some aid from an interpreter, is able to prepare weekly sermons in it. The Indians are highly pleased with this method of communicating instruction directly to them. Respecting his first effort of this kind, Mr. Wright remarks :—

“I have preached a sermon of three-fourths of an hour or more in length, in Seneca, and the people say they understood it perfectly ; and some of them wished, when I had finished, that I might never preach again through an interpreter. Doubtless they understood it better than any sermon they had ever heard. Under ordinary circumstances the best interpreters among us lose the point of nearly or quite half the sentences, when interpreting a discourse off hand. The more I learn of the language, the more I am convinced that a large share of gospel truth is still utterly unintelligible to many, if not most of our church members. Their expressions of interest in my Indian preaching deeply affected me ; and at this moment I can scarcely repress my tears in view of their darkness, although the gospel has nominally been preached among them for almost twenty years. Probably the mass of hearers have never understood enough to obtain any thing like clear and consistent views of the system of Christianity. On almost every point their views are confused and distorted.”

This is undoubtedly true of every congregation who receive instruction only through an interpreter. How can it be otherwise ? It requires much pains for the scholar, well acquainted with the two languages, and familiar with the subject treated of, to transfer with precision and force, the thoughts of an author from the one language to the other, even when he attempts it at leisure in his study. How then can it be expected of an uneducated man, very imperfectly acquainted with one, or perhaps both of the languages employed, especially when employment on religious subjects,—and still more unacquainted with the subject treated of, to translate a sermon with discrimination and force, taking it from the lips of the speaker, and in the presence of a public assembly ?

An elementary school book, and a small collection of hymns, prepared in the Seneca language by Mr. Wright, are nearly ready for the press. Some other small books are in a state of forwardness.



*SCHOOL AMONG THE ABERNAQUIS INDIANS.*

Peter P. Osunkherhine, *Native Teacher.*

This band of Indians is settled at St. Francis, in Lower Canada, on the south side of Lake St. Peter's, about sixty miles below Montreal, and embraces about 400 souls. They subsist partly by farming, and partly by hunting. Most of them are entirely under papal influence. Osunkherhine, the teacher, is a native of this tribe, received a good English education in Hanover, New Hampshire, where he became hopefully pious. He afterwards returned home, with the hope of doing good among his people. Finding it impracticable to teach them the English language, he prepared an elementary school book in their own language, embracing a translation of passages of Scripture and some other useful pieces. This book, with a small religious tract, was printed at the expense of the Board, in the spring of 1830. With these he returned to his people, and having obtained the appointment of schoolmaster from the Canadian government, he opened a school, at the same time holding meetings on the Sabbath, and endeavoring in other ways to communicate christian knowledge to their benighted minds. Many children and youth attended his school, and even some adults learned to read his books. Considerable numbers listened to his religious instructions, some became serious, and three or four were hopefully born again. This awakened the opposition of the papists, who complained of him to the government for interfering with the religion of the Indians, and he was strictly forbidden to continue his meetings, or in any manner to meddle with their religious concerns. With this injunction he could not strictly comply; and after suffering much persecution and upon the repeated and urgent application of his opposers, the salary from the government was withdrawn. He then applied to the Committee for such an annual allowance as would furnish him the means of subsistence and enable him to continue his labors among his people. This has been granted. He has had attending his meetings about twenty Indians who have renounced the Romish faith. His school embraced from fifteen to twenty pupils.

### SUMMARY.

Three have been added, the past year to the number of our General Agents, making the number of these agents eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of

\$163,340 19 has been received, and \$163,254 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,854 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath School Societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and bookbinders, 30 other male assistants, and 157 married and unmarried female assistants;—making a total of 308 missionaries and assistant missionaries sent from this country, and under the direction of the Board. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books have been prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon a college, in fact, exists already, containing 130 pupils, more than three-fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these, type and stereotype foundries have been added the past year. Measures have also been taken to secure to China the benefits of metallic printing as soon as possible. These printing establishments possess the means of printing in 19 different languages, spoken by people for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations in 19 languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as 50 ordained missionaries, and nearly as many lay teachers, should be sent to them during the present autumn; and the Committee would venture to appoint and send forth all this number, had they the suitable men at command. They need also five or six first rate men, of apostolic spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the gospel day upon the darkness of their long and dismal night.



## CONCLUDING REMARKS.

On an occasion like the present, when the members of our association convene to hear how the Lord has prospered them, and what they have accomplished, it is common to look for the language of congratulation and encouragement. So far as the favor of God on its operations, both at home and abroad is concerned, few institutions, probably, have more ground for encouragement than this Board. Taking into view the nature of the work which it has undertaken, the difficulties to be encountered, and the comparatively limited means which have been employed, the success of its missionaries in the several departments of their labors should be acknowledged with devout thankfulness. But the Board and its patrons cannot congratulate one another on having put forth exertions as promptly and efficiently as the plain, unqualified command of Christ required, or in any good degree commensurate with the extent and urgency of the work to be performed; nor can they encourage themselves with the fact that their labor is nearly accomplished. The present is plainly not the time to sit down and rest, thinking how much has been done, nor the time to feel disheartened, because summoned to still greater and more prolonged exertions. The churches should have counted the cost before they enlisted in this war, and they should not fear still to look forward and count it, from year to year, for that part which remains. It is now almost twenty years since they heard of the "*Claims of Six Hundred Millions*," of heathens and Mohammedans, and since that time this Board has sent forth in answer to these claims more than three hundred missionaries and assistant missionaries to every continent and many islands of this globe. The reports of these missionaries have told of the Bible translated and printed and distributed in many languages; of religious tracts, school books, etc., scattered abroad through many districts and tribes; of thousands of pupils collected and taught in christian schools; of the gospel proclaimed in the chapel, by the way side, and on itineracies through extensive territories; of churches established and numerous converts gathered into them. They have told too, that many of the heathen were ashamed of their superstition and credulity; that idolatry was on the wane; and that light was spreading around from every station. If these statements are true, and their truth cannot be doubted, how is it, it may be asked, that we hear of the "*Claims of six hundred millions*," still? After all this has been accomplished, does the work yet to be performed remain the same?

But do those to whom it seems as if great progress has been made toward converting the world, reflect on the vastness of the work?—Think for one moment of the great geographical surface to which christian labor must be applied. To say nothing of Europe; half of which is as destitute of a religion adapted to sanctify and save, as

Hindoostan or China, there is the entire continent of Asia, the entire continent of Africa, three-fourths of the continent of America, and every island of the Pacific and Indian oceans. What self-multiplying or expanding power has the instrumentality employed possessed, to bear efficiently on any considerable portion of this almost immeasurable surface? Think again of the myriads of human beings spread out, densely or sparsely, over these regions, the mind of every one of whom must be approached and affected by the truth. Count up the five hundred millions of Asia, the fifty millions of Africa, the thirty millions of America, and the unknown millions on the islands, and say to how many of them the gospel has come with demonstration and power.—Think again of the amount and variety of labor to be performed for all these. For a missionary to go into a heathen village is not like a minister's going into a village of our own native land, where he will find ready to his hand the whole people able to read, and a large portion of them externally moral, good schools established, the land abounding with instructive and useful books, the Bible in every house, and a church composed of exemplary disciples, all prepared to co-operate with him, and enabling him to give himself wholly to preaching the word; but the missionary goes into communities of a strange language, a language perhaps never represented by a written character, where only a small portion, or perhaps none of the people can read; where there is not a book adapted to enlarge the mind or purify the heart—no Bible, no christian tract, no school book, no literature not fraught with error and moral pollution, no schools, no teachers, no church, no correct standard of morals, and no coadjutors in the work of illumination and reform; where he must be not only preacher and pastor, but also author and translator in every department of knowledge, teacher and the founder of institutions, the only advocate of intellectual and moral improvement, the solitary oppugner of prejudice, superstition, and vice.

What now has been done to disseminate Christian knowledge over all this wide surface—to bring it into contact with all these minds—to cause it to triumph over all these difficulties?

It is said that almost all nations have been explored, and that we have learned how deep is the present spiritual death and how desperate the prospects of our fallen race. This survey of the nations is an important work; and so far as the churches have performed it, (which is really to a much less extent than may be supposed,) so far have they advanced in obtaining a practical knowledge of the great duty enjoined upon them by Christ, and in a preparation to enter upon it; and so far have they come under weightier obligations to perform it. But this work regarded as an *end*, is of no value. We may know enough of the heathen world to draw correctly a map of all its moral features, exhibiting every system of idolatry, every form of sin, and every abyss of misery, and yet leave the nations to perish before our eyes. Ascertaining the extent and urgent nature of the



work to be done is not performing it. Exploring the heathen world is not subduing it to Christ; nor is it a substitute for it, which the Head of the Church will accept. The knowledge thus acquired may even enhance the guilt of neglect.

It is said that the nations of protestant Christendom have now, in various parts of the heathen world, about seven hundred preachers of the gospel. This is a less number than is deemed necessary, for the two million inhabitants of christian New England; and what can they be supposed to have done to diminish the number of the unevangelized, spread over three quarters of the earth's surface, and embracing two thirds of its population? They are in fact enough only to be torch bearers, to show how dark and extended are the regions of night. Every missionary who goes abroad, by the light which he sheds on the field of his labor, makes the call for coadjutors in the work more loud and urgent than that which drew him forth. By all the missionaries now laboring abroad a tolerably correct knowledge of the doctrines and precepts of the Scriptures may have been communicated to ten millions of heathens. How little does this detract from the six hundred millions who were heathens twenty years ago!

We tell of the hundred thousand converts from heathenism now members of Christian churches; but this number is less than the number of church members in the single state of New York. We tell also of the four hundred thousand pupils enrolled in christian schools, established by missionaries; but this is less than are enrolled in the free schools of the same state.

We tell of the great number of books which have been printed and distributed in heathen nations; but if a copy of each book of an enlightening and truly christian tendency, which has been published in any heathen language during the last thirty years, could be obtained, and all were collected into a library, it would be found to be less in the amount of reading matter furnished, and far less in variety, than is found on the shelves of almost every intelligent man in our country. There are single cities in our own land where tenfold more printing is executed every year, than can be executed at all the printing establishments in the employ of all existing missionary societies, in all parts of the heathen world.

The disciples of Christ, then, it must be admitted, have only *begun* the work of converting the world to God. They entered on the duty late; they have prosecuted it tardily; and their advance in it is small.—Compared, however, with the inherent difficulty of the work, with the obstacles to be removed out of the way, and with the limited means employed, the beginning has been most auspicious, and the progress such as could not have been anticipated, except by faith in the promised aid and co-operation of Him who assigned the task. Still it is only a **BEGINNING**; and after the American churches have been sending missionaries to the heathen twenty-five years, and the churches of Great Britain forty years, there is no kingdom, or

even district of the heathen world, if perhaps, a few small islands of the Pacific Ocean, and the remnants of a few tribes of the North American aborigines, less than one million in all, be excepted, where Christianity has the ascendant, or where even a knowledge of its doctrines and duties has reached any considerable portion of the population.

Is then the work to be abandoned, as likely to be too prolonged for human perseverance, and too great for the weakness of human instrumentality to achieve? By no means. The command of Christ—a jealousy for the only living and true God—compassion for the wretched heathen—the nobleness and pleasure of the work—the success of past endeavors—all, in their various ways, urge the churches to prosecute it vigorously, and with the utmost dispatch, to its complete accomplishment. Although, so far as enlightening, reforming, and converting the nations is concerned, the progress made is too small to be taken into the account; yet in respect to a clear knowledge of what is to be done, a general admission of the duty, the prevalence of a missionary spirit, efficient organizations, numerous well selected posts occupied by faithful watchmen, and all the preparations for an aggressive movement, together with some earnestness of success in this warfare, not a little has been effected.

The disciples of Christ, then, every where, should gird themselves anew in this enterprise. And they should, in the first place, settle it in their minds, as a point on which they are never more to waver, that the nations, in all their extent, with all the millions of their population, and in spite of the obstacles interposed by ignorance, sensuality, superstition, and idolatry, will be enlightened and converted to Christ. They should, therefore, form their plans and go forward to the execution of them with the assurance that they are embarked in an undertaking which the Master whom they serve will, without great delay, conduct to a successful issue.

They must also fix it in their minds that their own labors,—the very means which they are now employing, and are it is believed, prepared to employ far more extensively and efficiently than ever, are with the life-giving energy of the Holy Ghost, to result in the redemption of this fallen world:—a thought which should make them to exult even amid toils and discomfitures.

They must also feel that they are responsible for having in readiness and bringing into use all the instrumentality required in this enterprise. Christ's command to disciple all nations implies that the church possesses all the requisite means, and of course enjoins it upon her to bring them into operation. It makes her responsible for the whole instrumentality required. This instrumentality, as it comes directly from the church, embraces *men* and *funds*. All other means within human control originate in these. The church must not say that she will furnish the men, but not the funds; or that she will contribute liberally of her funds, but the requisite number of men she



cannot provide. She must furnish them both, or be disobedient to her Lord, and fail in the work allotted to her. One will be comparatively useless without the other. Both must be furnished in such proportions also as exigencies may require, so that the work may be prosecuted most advantageously. The church has not had forecast to look forward and seasonably provide for approaching exigencies, as the sagacious merchant foresees and provides for exigencies in trade. Twenty-six years ago, when five young men cast themselves on the American churches, and asked to be sent to the heathen, the great inquiries were, What nations are accessible? and, How can the requisite funds be obtained? It was little thought that almost every nation would be thrown open, in the providence of God, and a demand be made for thousands of missionaries, within thirty years. Still less did they anticipate that the spirit of liberality would so prevail in the community, that, within the same period, this Board would be justified and sustained in sending forth a hundred missionaries a year; and that the plea, that well qualified men were waiting, detained from preaching Christ to the heathen only for want of funds, would be irresistible. Hence almost all efforts in this cause have been directed to the point of preparing the church to contribute money abundantly; and when this has been in a good degree accomplished, we are brought into straits for want of the requisite laborers to go and gather in the harvest. Comparatively nothing has been done to increase the number of candidates for the ministry, with reference to propagating Christianity over the world. Both branches of this work should have been carried forward together, and in due proportion. The work now remaining to be performed by each church, of searching out young men from its bosom and conducting them forward to the ministry ought to have been done ten or fifteen years ago. But from want of foresight, the candidates are now to be found, and a ten year's course of education to be gone through, when the men, all ready for the service, are actually wanted at this very hour. Owing to this neglect, the progress of Christianity among the heathen must be retarded, nations of idolaters be left to continue such, and all the blessings of gospel light must be withheld from millions of the human family, till the messengers can now be found, and qualified, and sent forth. Surely, then, there should now, at this late period, after so much criminal delay, be no further procrastination. The trumpet should be blown on every high place of Zion, and the call made, **WHO WILL GO FOR US?**

But what is the church actually doing, even now, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause is authorized by the Lord Jesus to enjoin it upon the churches to bring forth the young men as workmen in this vineyard; and to en-

join it upon the young men to come forth, and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment and look over the church catalogue and select the specific number from those young members who possess the fundamental gifts and graces? Let them be the very brightest and holiest sons of the church. Let them be assembled in presence of the church and the church's Head, as were Barsabas and Matthias; let them be prayed over, conversed with, and their spirits raised to the claims and dignity of their high calling; and let them there, before the altar, consecrate themselves, and be consecrated by the church, to be her representatives and Christ's ambassadors, to publish salvation to the heathen.

What a meeting would that be in the eye of earth and heaven! how apostolical! how Christian!—Does any church fear being weakened by such a draft made from her ranks—such a holy conscription? Must we not believe that the very burnings of christian zeal which should inspirit her to such a measure, would add incalculably to her unity and strength? And would not the special presence of God, which would be invoked at such a meeting for consecration, hover over her, and be the cloud and the fire to protect and guide?—better than bulwarks,—better than sons and daughters? Must we not suppose that with such a church the Holy Ghost would dwell to edify and comfort; and that on it the heavenly rain would come down, multiplying converts like the drops of the morning? How surely would such a church be like a tree planted by the rivers of waters, that bringeth forth her fruit in its season; her leaf also should not wither, and whatsoever she should do should prosper!

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents; or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility and themselves perform an important duty; the whole must be taken up more in detail; and the appeal must be carried to the consciences of individual young men, and they be made to feel that the questions, in what manner, and to what extent, they will obey the last command of Christ, are questions which they must personally, and in the fear of God decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it;—teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to burn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents



can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home, are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and wo.

Will not ministers and churches then, bring forth their choicest spiritual children, and consecrate them to the ministry? Will not fathers and mothers bring forth their beloved sons and daughters, and give them back to the Lord? Young men and young women are not their own; they are bought with a price, let them, therefore, glorify God with their bodies and spirits which are God's.

It is estimated that 20,000 young men have been hopefully converted during the last five years, and that not less than 50,000 young men, between the ages of fourteen and twenty-five are now enrolled in our churches. Probably not more than 3,000 can be found in all the stages of preparation for the ministry; thus giving reason to expect that, during each of the next ten years, there will be an average number of candidates for the ministry, not exceeding three hundred, to supply the vacancies occasioned by death, to meet the wants of our own increasing population, and to extend the kingdom of Christ among the heathen.

And can our young men hold themselves back, when they are called upon to save our own land, and with it no small part of the population of Europe, which is pouring in upon our shores; and to raise from their present state of brutishness and idolatry, to the elevation of intellectual, moral, and christian men, more than 500,000,000 of the human family. The work which is to be done for the improvement and salvation of mankind, by the generation now coming on the stage of action, is probably greater and nobler than has been performed by any preceding generation, or than will be left to be performed, if we do our duty, by any one which will follow. Will not all then, who bear the christian name, burn with a holy emulation to participate in this enterprise? Will they not give thanks to God for permitting them to live at this day, and for allotting them such a labor with which to fill up the period of their probation? Will not young men, especially, the workmen on whom the churches must depend, feel themselves crowned with peculiar honor, in being commissioned to act so important a part in this intellectual and moral renovation—*creation*, we might almost say,—of more than half of the human family?

## PECUNIARY ACCOUNTS.

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### EXPENDITURES OF THE BOARD DURING ELEVEN MONTHS ENDING JULY 31, 1835.

#### *Mission to Western Africa.*

Outfit and expenses of Mr. and Mrs. Wilson, and a colored female teacher and child,	693 54
Passage of the above mentioned individuals to Cape Palmas, and freight of articles, &c.	849 09
Books, tools and various purchases,	961 50
Remittances,	730 75
	—————3,234 88

#### *Mission to South Eastern Africa.*

Remittances and draft,	5,135 13
Purchases, &c.	1,702 04
Outfit and expenses of Mr. and Mrs. Lindley,	672 75
do. of Dr. and Mrs. Wilson,	550 25
do. of Mr. and Mrs. Venable,	666 25
do. of Mr. and Mrs. Grout,	704 47
do. of Mr. and Mrs. Champion,	33 25
do. of Dr. and Mrs. Adams,	648 25
Passage of the above named individuals to Cape Town,	2,400 00
	—————12,512 39

#### *Mission in Greece.*

Drafts and remittances,	3,103 72
Purchases,	60 59
	—————3,164 31

#### *Mission at Constantinople.*

Drafts and remittances,	4,638 92
Purchases, &c.	501 70
Remittances to Mr. Schauffler, and expenses of mission to the Jews,	1,406 66
	—————6,547 28

#### *Mission in Asia Minor.*

Remittances for Smyrna, Scio, Broosa and Trebizond,	2,593 81
Purchases for do.	2,133 05
Outfit and expenses of Mr. and Mrs. Powers,	267 68
Passage of Mr. and Mrs. Powers to Smyrna,	200 00
	—————5,194 4

Carried forward, \$30,253 40



Brought forward, \$30,653 40

*Mission in Syria.*

Remittances for Beyroot and Jerusalem,	-	-	5,087 67
Purchases for do.	-	-	1,311 67
Outfit and expenses of Miss Williams,	-	-	191 06
Passage of Miss Williams to Smyrna,	-	-	100 00—6,690 40

*Missions in Persia.*

To the Nestorians :—

Remittances and purchases,	-	-	2,774 00
Outfit and expenses of Dr. and Mrs. Grant,	-	-	557 53
Passage of Dr. and Mrs. Grant to Smyrna,	-	-	200 00—3,531 53

To the Mohammedans :—

Remittances and purchases,	-	-	675 40—4,206 93
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*Mahratta Mission.*

Remittances, &c. to Bombay and Ahmednuggur,	-	-	6,603 48
Purchases for do. do.	-	-	6,362 74
Outfit and expenses of Mr. and Mrs. Ballantine,	-	-	786 20
do. of Mr. and Mrs. Webster,	-	-	778 33
Passage of Mr. and Mrs. Ballantine, and Mr. and Mrs. Webster,	-	-	1,375 00
Expenses of Mr. Ramsey and his children since their return,	-	-	561 77
Expenses of Mrs. Garrett,	-	-	126 00—16,593 52

*Tamul Missions.*

Remittances, &c. for seminary, boarding schools, free schools, native assistants, building, repairs, &c., including the expenses of the mission families,	-	-	25,358 40
Various purchases,	-	-	4,354 15
Outfit and expenses of Mr. and Mrs. Perry,	-	-	782 82
do. of Mr. and Mrs. Lawrence,	-	-	790 96
do. of Mr. and Mrs. Hall,	-	-	660 36
Passage of the above named individuals,	-	-	1,755 00
Expenses of Mr. Winslow and daughters,	-	-	197 38
Expenses of Mr. Bartlett,	-	-	45 00—33,944 07

*Mission to Siam.*

Remittances,	-	-	2,124 46
Purchases,	-	-	111 53—2,235 99

*Mission to China.*

Remittances and purchases,	-	-	1,355 65
Outfit and expenses of Mr. Dickinson,	-	-	584 44
Passage of Mr. Dickinson to Batavia,	-	-	200 00
Expenses of Mr. Hope,	-	-	163 37—2,303 46

*Missions to the Indian Archipelago.*

Outfit and expenses of Mr. and Mrs. Arms,	-	-	784 94
do. of Mr. and Mrs. North,	-	-	734 43
Passage of Mr. and Mrs. Arms and Mr. and Mrs. North to Batavia,	-	-	800 00

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Carried forward, \$2,319 37 \$96,627 77

	Brought forward,	\$2,319 37	\$96,627 77
Passage of Mrs. Munson and Mrs. Lyman from Batavia,		400 00	
Expenses of Mrs. Munson, since her return,	- - -	101 71	
do. of Mrs. Lyman, do. - - -		100 00	2,921 08

*Mission to the Sandwich Islands.*

Remittances, drafts, purchases, &c. for the general objects of the mission,	- - - - -	12,215 00	
Outfit and expenses of Mr. and Mrs. Coan,	- - -	412 08	
do. of Mr. and Mrs. Dimond,	- - -	484 20	
do. of Mr. and Mrs. Hall,	- - -	481 34	
do. of Miss Brown,	- - -	84 25	
do. of Miss Hitchcock,	- - -	135 46	
Passage of the above named individuals,	- - -	1,600 00	
Expenses of Mr. Ruggles and family,	- - -	229 41	
do. of Mrs. Shepard and children,	- - -	120 24	
Grants to Mr. Loomis,	- - -	312 00	
do. to Mr. Fuller,	- - -	100 00	16,173 98

*Cherokee Mission.*

Drafts, remittances, &c.	- - - - -	4,273 98	
Donations in money, received at the different stations,		313 92	
Supplies purchased in Boston, including freight, &c.	-	1,122 02	5,709 92

*Arkansas Cherokee Mission.*

Drafts and remittances,	- - - - -	1,610 50	
Purchases in Boston and New Orleans,	- - -	2,765 90	4,376 40

*Chickasaw Mission.*

Draft,	- - - - -		192 92
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*Choctaw Mission.*

Drafts, purchases, &c.	- - - - -	2,703 89	
Donations received at the different stations,	- - -	95 97	
Expenses of J. E. Dwight, a Choctaw youth,	- - -	56 50	2,856 36

A part of the expenses of this mission have been paid from the avails of property sold at the old stations.

*Creek Mission.*

Drafts, purchases, &c.	- - - - -		1,374 70
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*Osage Mission.*

Expenses at Harmony,	- - - - -	2,189 59	
do. Union,	- - - - -	796 63	
do. Boudinot,	- - - - -	250 00	
do. Hopefield,	- - - - -	413 14	
500 Osage Spelling Books,	- - - - -	90 14	3,739 50

*Pawnee Mission.*

Expenses of Mr. Dunbar and Mr. Allis,	- - - - -		151 90
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Carried forward, \$134,124 53



Brought forward, \$134,124 53

*Sioux Mission.*

Drafts, &c.	-	-	-	-	-	-	-	1,165 19
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*Ojibwa Mission.*

Drafts, purchases, &c.	-	-	-	-	-	-	-	2,175 77
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*Mission at Mackinaw.*

Purchases, remittances, &c.	-	-	-	-	-	-	-	390 64
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*Stockbridge Mission.*

The sum of \$2000 has been received from the Government of the United States for the buildings and improvements belonging to the Board on the Old Stockbridge reservation. This sum has been appropriated for buildings, improvements, &c. at the new station.

*Missions among the Indians in New-York.*

Tuscarora station,	-	-	-	-	-	-	413 63
Seneca do.	-	-	-	-	-	-	751 55
Cattaraugus do.	-	-	-	-	-	496 91	
Deduct amount on hand as stated in the Report of last year,	-	-	-	-	234 75	262 16	
Alleghany do.	-	-	-	-	-	332 79	1,760 13

*Indian Missions generally.*

Expenses of Rev. Samuel Parker and Dr. Marcus Whitman, on an exploring tour to the Indian tribes near and beyond the Rocky Mountains,	-	-	-	-	-	710 63
Expenses of an Osage lad at Cincinnati,	-	-	-	-	-	16 00
Grant towards support of an Indian school at St. Francis, L. C., under the care of P. P. Osunkherhine,	-	-	-	-	-	104 75
Transportation, freight, cartage, &c. for various stations,	-	-	-	-	-	77 54
						908 92

*Agencies.*

Services of Rev. J. Tucker,	-	-	-	-	-	35 00
do. of Rev. H. Ballantine, 2 2-3 weeks,	-	-	-	-	-	21 33
Travelling expenses,	-	-	-	-	-	8 12
do. of Rev. J. J. Lawrence, 5 3-7 weeks,	-	-	-	-	-	43 43
Travelling expenses,	-	-	-	-	-	24 63
do. of Rev. J. W. Dale, 7 1-2 weeks,	-	-	-	-	-	60 00
Travelling expenses,	-	-	-	-	-	47 00
do. of Rev. Dr. D. Porter, 11 months, including travelling expenses, &c.	-	-	-	-	-	275 00
do. of Rev. H. Coe, 8 1-3 months,	-	-	-	-	-	416 67
Travelling expenses, &c.	-	-	-	-	-	72 28
do. of Rev. S. Parker, including travelling expenses,	-	-	-	-	-	510 79
do. of Rev. R. C. Hand, 11 months,	-	-	-	-	-	591 65
Travelling expenses, &c.	-	-	-	-	-	157 66
do. of Rev. C. Eddy, 11 months,	-	-	-	-	-	916 66
Travelling expenses, &c.	-	-	-	-	-	232 46
do. of Rev. H. Bardwell, 11 months,	-	-	-	-	-	916 67
Travelling expenses, &c.	-	-	-	-	-	248 91

Carried forward,	\$4,578 26	\$140,525 18
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	Brought forward,	\$4,578 26	\$140,525 18
Services and travelling expenses of Rev. D. Abeel,	-	366 79	
do. do. of Rev. M. Winslow,	- -	208 00	
do. do. of Rev. W. Ramsey,	- -	51 87	
Travelling expenses of Dr. Wisner in Ohio, Kentucky, Indiana, &c.	- - - -	119 33	
do. of Mr. Anderson to Virginia, &c.	- -	89 63	
Deputations to attend anniversaries, &c.	- -	105 36	5,519 24

### *General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in Utica, October, 1834,	- -	209 50	
Contingent expenses of the annual meeting,	- -	5 00	214 50

### *Secretaries' Department.*

Salary of Dr. Wisner, in part, from Sept. 1, 1834 to Feb. 9, 1835, and of Mr. Anderson and Mr. Greene, in part, for eleven months ending July 31, 1835,	- - -	2,400 00	
Services of Rev. A. Bullard, at the Missionary Rooms,	- -	75 00	
Clerk hire and copying,	- - -	347 50	2,822 50

### *Treasurer's Department.*

Salary of the Treasurer, in part, for eleven months ending July 31, 1835,	- - - -	900 00	
Clerk hire,	- - - -	439 58	1,339 58

### *Printing Department.*

Twenty-fifth Annual Report, 2,500 copies,	- -	447 47	
Abstract of do. 4,000 copies,	- -	244 82	
Dr. Spring's Sermon,	- - -	51 80	
Dr. Fay's Sermon at the funeral of Dr. Wisner,	- -	49 23	
Missionary Paper, No. 2, 10,000 copies,	- -	119 37	
do. " 3, 10,000 do.	- - -	166 41	
do. " 4, 10,000 do.	- - -	166 41	
do. " 5, 10,000 do.	- - -	119 22	
do. " 6, 10,000 do.	- - -	243 71	
do. " 7, 10,000 do.	- - -	166 41	
do. " 8, 10,000 do.	- - -	343 25	
do. " 9, 10,000 do.	- - -	95 61	
do. " 10, 10,000 do.	- - -	119 22	
do. " 11, 10,000 do.	- - -	119 22	
do. " 12, 8,000 do.	- - -	179 93	
do. " 13, 10,000 do.	- - -	142 82	
do. " 14, 8,000 do.	- - -	117 28	
do. " 15, 2,000 do.	- - -	31 65	
do. " 16, 10,000 do.	- - -	142 82	
do. " 4, 5, 6, 8, 9, 10, 12 & 16, 4000 copies each,	- - -	580 56	
Quarterly Papers, Nos. 1 to 21, 200,000 copies,	- - -	788 07	
Duty to the heathen, 13,000 copies,	- - -	31 51	
Abeel's address, 3,000 copies,	- - -	38 49	
Tract in the Chinese language, 250 copies,	- -	10 50	
Certificates, blank receipts, circulars, &c.	- -	59 85	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	- - - -	4,207 00	3,782 63
Carried forward,			\$159,203 63



Brought forward, \$159,203 63  
*Agency in New-York.*

Salary of agent for 11 months, clerk hire, office rent, fuel, stationary, &c.	- - - - -	1,360 54
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*Miscellaneous Charges.*

Postage of letters and pamphlets,	- - -	781 92
Fuel and oil,	- - - - -	80 86
Blank books and stationary,	- - - - -	34 52
Wrapping paper, twine, nails, boxes, &c.	- - -	59 83
Porterage, freight, labor, transportation of bundles, &c.	- - -	144 73
Periodical publications, books, pamphlets, and binding of books,	- - - - -	153 74
Books for the missionary library,	- - - - -	178 90
Rent of the Missionary Rooms, and taxes,	- - -	461 00
Desk, grate, chairs, cases for papers, &c.	- - -	110 81
Iron doors, fixtures, and expenses in preparing offices, &c. in an additional missionary building,	- - -	347 89
Plates for cuts,	- - - - -	33 74
Insurance on property at the Missionary Rooms,	- - -	20 02
Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed,	- - -	109 23
Use of meeting house in Boston and chapel in New-York, Refunded amount overpaid by a purchaser of land in Corn- wall, Con.	- - - - -	28 00-----2,545 19
		144 64
Total expenditures of the Board,	- - - - -	\$163,254 00
Balance for which the Board was in debt, September 1, 1834,		4,777 37
		<hr/> \$168,031 37

RECEIPTS OF THE BOARD DURING ELEVEN MONTHS ENDING JULY  
 31, 1835.

Donations received, as acknowledged in the Missionary Herald,	\$148,896 35
Legacies do. do. do.	6,997 25
Interest on the General Permanent Fund,	2,573 53
Gain on remittances in Exchange on London, and interest on Ash- ley Fund, &c.	4,873 06
Total receipts of the Board,	\$163,340 19
Balance for which the Board is in debt, carried to new account, August 1, 1835,	4,691 18
	<hr/> \$168,031 37

GENERAL PERMANENT FUND.

This fund amounts, as stated last year, to	- - -	\$43,539 31
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PERMANENT FUND FOR OFFICERS.

This fund amounted, August 31, 1834, to	- - -	39,447 48
Received since as follows :—		
Donation, as acknowledged in the Missionary Herald,	9 00	
For profits of the Missionary Herald,	570 26	
For interest, in part, on this fund,	143 70	722 96—40,170 44

# AUXILIARY AND CO-OPERATING SOCIETIES.

## MAINE.

Somerset County,	Rev. Josiah Tucker, Sec.	Madison,	
Lincoln County,	Calvin Selden, Tr.	Norridgewock,	\$138 64
Cumberland County,	Rev. David M. Mitchell, Sec.	Waldoborough,	
York County,	Rev. Seneca White, Tr.	Wiscasset,	281 60
Oxford County,	Reuben Mitchell, Sec.	Portland,	
Kennebec Conf. of chhs.	William C. Mitchell, Tr.	do.	1,242 24
	Charles W. Williams, Tr.	Kennebunk,	485 07
	Rev. Henry A. Merrill, Sec.	Norway,	
	Levi Whitman, Tr.	do.	89 32
	B. Nason, Tr.		677 85—3,014 72

## NEW HAMPSHIRE.

Rockingham Co. East,	Rev. S. W. Clark, Sec.	Greenland,	
Rockingham Co. West,	Daniel Knight, Tr.	Portsmouth,	92 00
Strafford County,	Rev. Calvin Cutler, Sec.	Windham,	
Merrimack County,	Moses C. Pilbury, Tr.	Derry,	576 10
Hillsboro' County,	Rev. John K. Young, Sec.	Meredith Bridge,	
Cheshire County,	Asa Freeman, Tr.	Dover,	862 81
Sullivan County,	Samuel Evans, Tr.	Concord,	706 66
Grafton County,	Richard Boylston, Tr.	Amherst,	1,856 54
Piscataqua Conf. of chhs.	Rev. Z. S. Barstow, Sec.	Keene,	
	Samuel A. Gerould, Tr.	do.	528 65
	Rev. Dana Claves, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	353 34
	William Green, Tr.	Plymouth,	305 43
	S. Blake, Tr.	Exeter,	343 35—5,624 88

## VERMONT.

Windham County,	Rev. J. L. Stark, Sec.	W. Brattleborough,	
Windsor County,	N. B. Williston, Tr.	Brattleborough,	506 91
Orange County,	Rev. Daniel O. Morton, Sec.	Springfield,	
Washington County,	Rev. John Richards, Tr.	Windsor,	318 47
Franklin County,	Rev. Calvin Noble, Sec.	Chelsea,	
Chittenden County,	J. W. Smith, Tr.	do.	589 93
Addison County,	Chauncey L. Knapp, Sec.	Montpelier,	
Rutland County,	Constant W. Storrs, Tr.	do.	197 24
Orleans County,	C. F. Safford, Tr.	St. Albans,	229 99
	Rev. J. H. Converse, Sec.	Burlington,	
	William I. Seymour, Tr.	do.	95 33
	Rev. Thomas A. Merrill, Sec.	Middlebury,	
	Elisha Brewster, Tr.	do.	448 69
	Rev. Amos Drury, Sec.	Fairhaven,	
	James D. Butler, Tr.	Rutland,	612 42
	G. H. Cook, Tr.		67 57—3,066 55

## MASSACHUSETTS.

Berkshire County,	Rev. William A. Hawley, Sec.	Hinsdale,	
Franklin County,	Rodolphus Colton, Tr.	Lenox,	1,612 52
Northampton and vicinity,	Rev. Mason Grosvenor, Sec.	Ashfield,	
Hampden County,	Franklin Ripley, Tr.	Greenfield,	959 58
Brookfield Association,	Daniel Stebbins, Sec.	Northampton,	
Worcester Co. North,	Josiah D. Whitney, Tr.	do.	2,623 24
Worcester Co. Central,	Rev. Dorus Clark, Sec.	Blandford,	
Worcester Co. Relig. } Char. Soc. }	Solomon Warriner, Tr.	Springfield,	1,431 71
South Middlesex Conf. } of chhs. }	Rev. Micah Stone, Sec.	South Brookfield,	
Essex County North,	Allen Newell, Tr.	West Brookfield,	1,461 04
Essex County South,	Rev. Cyrus Mann, Sec.	Westminster,	
Boston and vicinity,	Aaron Wood, Tr.	do.	874 29
Norfolk County,	Henry Wheeler, Tr.	Worcester,	2,081 15
Palestine Miss. Society,	Henry Mills, Tr.	Millbury,	979 43
	P. Johnston, Tr.		253 21
	Rev. L. F. Dimmick, Sec.	Newburyport,	
	J. Caldwell, Tr.	do.	1,124 10
	Rev. George Cowles, Sec.	Danvers,	
	Joseph Adams, Tr.	Salem,	1,421 65
	Rev. George W. Blagden, Sec.	Boston,	
	Charles Stoddard, Tr.	do.	8,611 53
	Rev. Harrison G. Park, Sec.	Dedham,	
	Rev. Ebenezer Burgess, Tr.	do.	626 72
	Rev. Jonas Perkins, Sec.	Weymouth,	
	Ebenezer Alden, Tr.	Randolph,	2,349 78

Carried forward, \$26,409 95 \$11,706 15



Taunton and vicinity,	Rev. Erastus Maltby, Sec.	Brought forward,	\$26,409 95	\$11,706 15
	Hodges Reed, Tr.	Taunton,		
Pilgrim Association,	Rev. E. G. Howe, Sec. and Tr.	do.	788 46	
Old Colony Association,	Rev. Samuel Nott, Sec.	Halifax,	196 76	
	Haydon Coggeshall, Tr.	Wareham,		
Barnstable County,	Rev. Daniel Woodbury, Sec.	New Bedford,	32 00	
	Rev. N. Cogswell, Tr.	Falmouth,		
Lowell and vicinity, }		Yarmouth,	237 93	
Char. Asso. }	W. Davidson, Tr.	Lowell,		
Woburn Association,	Rev. Francis Norwood, Sec.	do.	302 15	
	Rev. S. Sewall, Tr.	Wilmington,		
Middlesex North Char. So.	J. S. Adams, Tr.	do.	147 38	
			571 28	28,685 91

CONNECTICUT.

Litchfield County,	Rev. Epaphras Goodman, Sec.	Torrington,		
	Charles L. Webb, Tr.	Litchfield,	3,850 00	
Hartford County,	James R. Woodbridge, Tr.	Hartford,	4,293 62	
Tolland County,	Elisha Stearns, Sec.	Tolland,		
	Jonathan R. Flynt, Tr.	do.	803 68	
Windham County North,	Rev. George J. Tillotson, Sec.	Brooklyn,		
	Job Williams, Tr.	Pomfret,	458 33	
Windham County South,	Rev. Anson S. Atwood, Sec.	Mansfield,		
	Zalmon Storrs, Tr.	Mansfield Centre,	603 00	
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	1,449 06	
New London and vicinity,	Courtland Starr, Sec.	New London,		
	William P. Cleaveland, Jr. Tr.	do.	440 00	
Middlesex Association,	Rev. William Case, Sec.	Chester,	787 43	
Middletown and vicinity,	Richard Rand, Sec.	Middletown,		
	Richard Hubbard, Tr.	do.	399 47	
New Haven Co. East,	Rev. Zalva Whitmore, Sec.	North Guilford,		
	Samuel Frisbie, Tr.	Branford,	514 22	
New Haven Co. West,	Rev. Stephen Hubbell, Sec.	Woodbridge,		
	William Stebbins, Tr.	New Haven,	976 17	
New Haven city,	C. J. Salter, Tr.	New Haven,	758 43	
Fairfield Co. East,	Rev. John Blatchford, Sec.	Bridgeport,		
	Silvanus Sterling, Tr.	do.	725 00	
Fairfield Co. West,	Rev. Theophilus Smith, Sec.	New Canaan,		
	Matthew Marvin, Tr.	Wilton,	1,450 80	17,509 21

NEW YORK.

New York city and }	D. E. Wheeler, Sec.	New York city,		
Brooklyn, }	William W. Chester, Tr.	do.	13,401 83	
Auburn and vicinity,	H. Ivison, Jr. Agent,	Auburn,	747 51	
Greene County,	Rev. Dr. Porter, Sec. and Tr.	Catskill,	946 27	
Washington County,	Marvin Freeman, Tr.	Salem,	811 66	
Oneida County,	Thomas Walker, Sec.	Utica,		
	Abijah Thomas, Tr.	do.	4,537 88	
St. Lawrence County,	I. Smith, Tr.		282 24	
Central Aux. Society of }			1,955 77	
Western New York, }				
Monroe County,	Everard Peck, Sec.	Rochester,		
	Ebenezer Ely, Tr.	do.	1,876 05	24,559 21

NEW JERSEY.

Essex County,	T. Frelinghuysen, Tr.	Newark,	1,496 80	
Morris County,	Jacob M. King, Tr.	Morristown,	89 82	1,586 62

VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	William T. Truman, Tr.	Cincinnati, O.	3,106 40	
Western Reserve Aux. So.	Rev. Harvey Coe, Sec.	Hudson, O.		
	Rev. Rufus Nutting, Tr.	do.	2,012 47	
Michigan Aux. So.	Edward Bingham, Tr.	Detroit,	833 38	
Mackinaw,	W. Mitchell, Tr.	Mackinaw,	107 00	6,059 25

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.

William R. Thompson, Tr., New York city,	*2,510 82
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CENTRAL BOARD OF FOREIGN MISSIONS.

James Gray, Tr., Richmond, Va.	7,940 32
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SOUTHERN BOARD OF FOREIGN MISSIONS.

Rev. Edwin Holt, Sec., Charleston, S. C.	
James Adger, Tr. do.	1,000 00

\$101,557 49

\* Besides the above, there has been received in legacies from the R. D. Church, \$619.37.

## Appendix.

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### CONSTITUTION, LAWS AND REGULATIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### ACT OF INCORPORATION.

##### COMMONWEALTH OF MASSACHUSETTS.

*In the year of our Lord One Thousand Eight Hundred and Twelve:  
An Act to incorporate the American Board of Commissioners for  
Foreign Missions.*

Whereas WILLIAM BARTLET and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That WILLIAM BARTLET, Esq. and SAMUEL Spring, D. D., both of Newburyport, JOSEPH LYMAN, D. D., of Hatfield, JEDIDIAH MORSE, D. D., of Charlestown, SAMUEL WORCESTER, D. D., of Salem, the Hon. WILLIAM PHILLIPS, Esq., of Boston, and the Hon. JOHN HOOKER, Esq. of Springfield, and their associates, be, and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements, or other property for the benefit of their funds, and may have a common seal which they may alter or renew at pleasure. Pro-*



*vided*, however, that nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

SEC. 2. *Be it further enacted*, That the said Board may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and, also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

SEC. 3. *Be it further enacted*, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the chairman of said Prudential Committee, and countersigned by their clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.

SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlet may appoint, and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the management of their concerns, as they shall deem expedient; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted*, That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages: *Provided*, that nothing herein contained shall be so construed as to defeat the express intentions of any testator or donor, who shall give or bequeath money to promote the great purposes of the Board. *Provided*, also, that nothing herein contained shall be so construed as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable.

SEC. 8. *Be it further enacted*, That not less than one third of said Board shall at all times be composed of respectable laymen; and that not less than one third of said Board shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description whether clergymen or laymen.

SEC. 9. *Be it further enacted*, That the Legislature of this Commonwealth shall at any time have the right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

*In the House of Representatives, June 19th, 1812.*—This bill having had three several readings, passed to be enacted.

TIMOTHY BIGELOW, *Speaker*.

*In the Senate, June 20th, 1812.*—This bill having had two readings, passed to be enacted.

SAMUEL DANA, *President*.

*June 20th, 1812.*—By the Governor, Approved.

CALEB STRONG.

Copy—Attest,

ALDEN BRADFORD,

*Secretary of the Commonwealth.*

N. B.—The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, LL. D., the Rev. TIMOTHY DWIGHT, D. D. LL. D., President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

## LAWS AND REGULATIONS OF THE BOARD.

### I. OBJECT OF THE BOARD.

The object of the Board is, to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press.

### II. MEMBERS OF THE BOARD.

1. *Corporate Members.*—The Corporate members of the Board, are those who have the right of voting at its meetings. These, according to the Act of Incorporation, must be elected by ballot, and only at the annual meetings. Not less than one third of the corporate members must be laymen.

The corporate members, besides being under special obligation to attend the meetings of the Board, are pledged to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from the Board; their travelling expenses, in going to and returning from the places of such meetings, being paid out of the Treasury of the Board.

2. *Corresponding Members.*—Clergymen and laymen, residing in distant parts of the United States and in foreign lands, may be elected by ballot, as Corresponding members of the Board; who, though it be no part of their official duty to attend its meetings, or take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information and in other ways, enlighten its course, facilitate its operations, and promote its objects.

3. *Honorary Members.*—Clergymen, on paying fifty dollars, and other persons, on paying one hundred dollars, at any one time, shall be



entitled to the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members; it being understood, however, that the right of voting is restricted, by the charter, to the corporate members.

4. The certificates of membership for corporate members shall be signed by the President and Recording Secretary of the Board; for corresponding members, by the Secretaries for correspondence; and for honorary members, by the Treasurer.

### III. OFFICERS OF THE BOARD.

1. The Officers of the Board shall be a President, Vice President, a Prudential Committee, as many Secretaries as are necessary, a Treasurer, and two Auditors. These must be chosen by ballot, and they hold their offices until others are appointed to succeed them.

2. It shall be the duty of the President, and in his absence of the Vice President, to preside at each meeting of the Board, and to perform such official acts, either during the session of the Board, or at any other time, as shall be assigned to him by any bye-law or vote of the Board. In the absence of both the President and Vice President, the meeting shall be called to order by the oldest member present, after which a presiding officer shall be chosen for the occasion.

One of the members of the Committee, or one of the Secretaries of the Board, shall be appointed clerk of the Committee, who shall keep a full record of their doings, and sign all their official acts. The records above described shall be always open to the inspection of the Board.

It shall be the duty of the Prudential Committee to carry into effect all resolutions and orders of the Board, the execution of which shall not have been assigned to some other committee;—to cause the more inviting fields for missionary enterprise to be explored, if necessary;—to appoint the places where missions shall be attempted, and to determine the scale upon which they shall be conducted, and to superintend them;—to appoint, instruct, and direct all the missionaries of the Board;—to prescribe where the Treasurer shall deposit the monies of the Board, and the times and modes of investments and remittances;—to draw orders authorizing the payment of monies from the treasury;—to ascertain the state of the treasury at least twice a year, and as much oftener as they see cause;—to appoint agents at home and abroad, with such powers and duties as they may think are demanded by the best interests of missions;—and, generally, to perform all duties necessary, in their opinion, to promote the objects of the Board; provided the same shall not be contrary to any resolution or bye-law of the Board, nor to the Act of Incorporation. They shall annually elect a chairman and clerk, the former of whom shall keep the bond of the Treasurer.

For the purpose of bringing the whole annual report of the Prudential Committee under the distinct consideration of the Board, previous to its acceptance, it shall be prepared in such a form, that, on presenting it to the Board, the several leading parts of it may be referred to different committees; which committees shall be appointed before the actual reading of the report. The Prudential Committee shall also cause to be printed, in connection with their annual report, an abstract of the

Treasurer's accounts, and such other documents as they judge proper to be included in that publication.

4. The number of Secretaries shall be determined by the Board, from time to time, in view of the exigencies of its affairs.

The Recording Secretary shall keep accurate minutes of the proceedings of the Board, and enter the same in a book of records, and certify all such doings of the Board as are to be known only by an inspection of the records.

The other Secretaries shall act as the organs of the Board in conducting its written correspondence, both foreign and domestic, except what relates immediately to the Treasurer's department, and they shall prepare and edit its official publications, and perform such other duties as the Board or the Prudential Committee shall particularly direct; dividing the appropriate labors of their department among themselves, under the advice and direction of the Prudential Committee.

5. It shall be the duty of the Treasurer to take the charge of all monies paid into the treasury of the Board, and to give receipts therefor;—to keep safely all the funds and monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to keep fair and accurate accounts of all monies received and expended;—to make out annually a statement of receipts and payments, and of the condition of the several permanent funds, for the information of the Board;—to invest and deposit monies, and make remittances and payments, according to the direction of the Board, or of the Prudential Committee;—to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or the Prudential Committee;—to conduct the correspondence relating immediately to his department; and perform such other acts as are necessary to the faithful execution of the duties of his office.

6. It shall be the duty of the Auditors to examine the books of the Treasurer thoroughly and particularly, at least once a year; and, if they shall find the accounts correctly kept and accurately cast, the payments well vouched, the balance satisfactorily stated and accounted for, and the evidences of property duly exhibited, to give their certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and transmit or deposit a duplicate thereof with the Recording Secretary, to be by him entered in his book of records.

7. In addition to the officers above named, there shall be a certain number of General Agents, appointed by the Prudential Committee for particular districts of country; whose duty it shall be, within their respective fields, to co-operate with the agents of other societies, with the pastors of churches, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the christian community, for the speedy promulgation of the gospel through the world. The General Agents shall be entitled to the privileges of honorary members of the Board.

#### IV. MEETINGS OF THE BOARD.

1. If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on



any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.

2. No member, who shall be present at any meeting, shall consider himself at liberty to leave, until he shall have applied to the Board and obtained permission; and members, who may consider it necessary to be absent during any part of a session, shall be expected to give as early notice as possible of their contemplated absence.

3. The successive daily sessions shall each be opened with prayer.

4. Committees may be selected from each of the three classes of members.

5. There shall be an annual sermon preached before the Board by a person appointed at the previous meeting. A second preacher shall be appointed to preach in case of his failure, who shall be first on the list of candidates for preachers at the succeeding anniversary. Should both be prevented from preaching, the Prudential Committee are authorized to procure a preacher.

6. At the annual meetings, unless peculiar circumstances should render it inexpedient; the Board will unite with their fellow Christians in the celebration of the Lord's supper; and such celebration shall take place in the afternoon of the second day of the session.

7. Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for travelling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case shall more than forty dollars be paid to any one member.\*

8. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same in the religious newspapers.

9. It shall be the duty of the President, or in case of his death, or inability, of the Vice President, to cause a special meeting to be called, through the Recording Secretary, or one of the other Secretaries, on the written application of the Prudential Committee, or any seven other members of the Board. The time of holding the meeting shall be such, as the officer who calls the meeting shall appoint; and the place, that at which the next annual meeting is appointed to be held. On receiving an application as above described, the officer to whom the same is directed, shall cause a seasonable notice of the time and place of meeting to be sent to each member, and also cause a notice of the

\* This is a modification of one of the old bye-laws of the Board. The design is to place it within the power of those members, who are unable to pay their travelling expenses, to attend the annual meeting from year to year.—The utility of this regulation is seen in the fact that members, who otherwise could not have been present when the sessions were remote from their places of residence, have been enabled to attend the meetings, with few interruptions, for many successive years. The greater part of the members, even of those who make it a rule to attend every meeting, receive nothing in return for their travelling expenses.

same to be inserted in at least six of the religious newspapers published in different parts of the country.

#### V. MISSIONARIES OF THE BOARD AND THEIR WIDOWS AND CHILDREN.

1. Every person received by the Prudential Committee as a candidate for missionary service, is expected to hold himself at the direction of the Committee, both in respect to the field of his future labors, and the time of his going forth; it being understood, however, that his inclination, as well as his particular qualifications and other circumstances, shall be kindly and attentively considered.

2. Applications for employment as missionaries or assistant missionaries, must be made to the Prudential Committee, who shall carefully inquire into the character and qualifications of the applicants, whether males or females, before taking them under the patronage of the Board. In special cases, they are authorized to spend money in preparing the candidate more fully for the service assigned him.

3. A *missionary* is one, who has been ordained a minister of the gospel, and is actually under the direction of the Board. All others, whether licensed preachers, physicians, schoolmasters, printers, etc. are *assistant missionaries*, but, in the Reports of the Prudential Committee, shall generally be designated by their specific occupations.

4. Whenever any missionary or assistant missionary has, in the judgment of the Prudential Committee, violated the instructions given him, whether before or after entering the field of his missionary labors, or has failed to perform any duty reasonably required of him, they are authorized to dismiss him, in case they deem it expedient, from the service of the Board. In all cases, however, where the missionary or assistant missionary has actually been named in any of the official publications of the Board, as having been received under its patronage and direction, the individual so dismissed shall have the privilege of submitting his case to the revision of the Board, at an annual meeting.

5. No missionary or assistant missionary of the Board shall engage in any business or transaction whatever for the sake of private gain; nor shall any one engage in transactions or employments yielding pecuniary profit, without first obtaining the consent of his brethren in the mission; and the profits, in all such cases, shall be placed at the disposal of the mission.

6. The missionaries and assistant missionaries are regarded as having an equitable claim upon the churches, in whose behalf they go among the heathen, for an economical support, while performing their missionary labors; and it shall be the duty of the Board to see that a fair and equitable allowance is made to them, taking into view their actual circumstances in the several countries where they reside.

7. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

8. When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support, as the circumstances of each case shall require, and as



shall best comport with the missionary character and the interests of the missionary cause ;—it being understood,

(1.) That no pensions or annuities are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

(2.) That, except in extraordinary cases, after the lapse of a year from their return, no grant is to be made to returned missionaries or assistant missionaries, who are neither superannuated, nor disabled by sickness, and yet are not expected to resume their missionary labors.

(3.) That missionaries and assistant missionaries, who return on account of sickness, and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

(4.) That missionaries and assistant missionaries, who return on account of sickness, and partially recover their health so as to attend the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board, as they had when they first arrived.\*

9. The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged, as a part of the expenses of said missions.

10. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence, unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated or to reside.

11. After the children have arrived in this country, the Prudential Committee, at their discretion may allow, for a *boy*, an annual sum not exceeding fifty dollars ;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars : and for a *girl*, an annual sum not exceeding forty dollars ;—

\* The object of the 7th and 8th Regulations is neither to increase nor diminish the claims of returned missionaries and assistant missionaries, but chiefly to *define them*. The *seventh* regulation states what has in fact been the general usage in respect to those who have left the service of the Board. A dismission has generally been asked by the missionary, and voted by the Prudential Committee. A usage, so evidently proper when missionaries cease to be directed by the Committee, and no longer have a reasonable prospect of again entering the service of the Board, is now prescribed as a duty in all cases.—Lest it should be thought that a dissolution of the connection with the Board as missionaries, involves of course a destruction of all claims on the Board for pecuniary assistance, Regulation *eighth* recognises certain claims as existing, notwithstanding this dissolution, and defines them as specifically, perhaps, as can be done with the present amount of experience on this subject.—The approbation of the Prudential Committee, required in the regulation, may be either before or after the return of the missionary. To obtain it afterwards, it will be necessary that the mission, to which the returning missionary belongs, shall have formally consented to his return.

the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one girl, after her arrival in this country, not to exceed two hundred and forty dollars.

12. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Prudential Committee for such assistance by the parent or guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

13. In case children are left without either parent, and there is no missionary family, or christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorise the removal of the children to this country, and will provide for them according to article second.

14. The allowances made on account of the children of living missionaries, or assistant missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

15. The allowance made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

16. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country.

## VI. THE MISSIONS.

1. A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee. At such meetings every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to a vote.

2. It shall be a standing rule, applicable to all missionaries and agents of the Board, that real estate shall not be purchased at the expense of the Board, nor money loaned belonging to the Board, without the express permission of the Prudential Committee previously obtained.

## VII. PERMANENT FUND FOR THE SUPPORT OF OFFICERS.

The permanent funds for Corresponding Secretary and Treasurer, heretofore kept distinct, shall be merged in one, and be called the "*Fund for support of Officers*;" and the avails of this fund shall be appropriated to the support of the Secretaries and the Treasurer of the Board, at the discretion of the Prudential Committee; provided that a strict regard be had to the intentions of donors in such appropriations.

## VIII. LIBRARY OF THE BOARD, CURIOSITIES, ETC.

1. The Library of the Board shall be regarded as embracing the books, maps, manuscripts, pictures, &c. at the Missionary Rooms, and all the books, maps, &c. appropriated to the use of the several missions,



and not included in the original outfit of the missionaries, nor purchased at their private expense. The Library at the Rooms shall be placed in charge of a librarian appointed by the Prudential Committee; and those of the several missions shall be placed in charge of a librarian appointed, in ordinary cases, by the mission itself, who shall be accountable for the books to the mission and to the Prudential Committee.

2. The curiosities deposited in the Missionary Rooms, and consisting of idol gods and other objects of superstition, together with specimens in natural history, &c. interesting on account of their being brought from countries which are fields for missionary exertion, shall be carefully preserved, arranged, and labelled, and kept in a room provided for the purpose, under the direction of the Prudential Committee.

#### IX. INTERCOURSE WITH OTHER SOCIETIES, AND WITH ECCLESIASTICAL BODIES.

1. A friendly intercourse shall be maintained with other protestant societies in this and other lands, which are engaged in the benevolent design of propagating the gospel of Jesus Christ.

2. The Board will send to the General Assembly of the Presbyterian Church of the United States, to the Synod of the Reformed Dutch Church, and to the several General Associations in the New England States, as many copies of the annual Report and other printed documents, as shall be sufficient to furnish those bodies with the means of information with regard to the state and necessities of the Board, its operations, and the success which God may grant to its exertions.

*Extracts from an Account of the Rise of the High School at Lahainaluna, in the Sandwich Islands. By the Rev. Lorrin Andrews, Principal of the Institution. Dated Oct. 1, 1834.*

At the general meeting of the Mission in June 1831, it was resolved to establish a High School, for the purpose of a more general and thorough diffusion of sound knowledge over the islands, and the training up of more efficient school teachers; but especially for the purpose of preparing young men to preach the gospel. As the mission at the time was very deficient in means for commencing or conducting such an institution, little was attempted towards drawing up a full plan, leaving it for time and experience to make known what should be proper and practicable.

Lahaina, or some spot in the neighborhood, was chosen as a suitable place for the location of the school, and my brethren intrusted to me the care of it.

#### *Commencement of the School.*

As soon as practicable after the general meeting above mentioned, Mr. Richards and myself commenced the examination of several sites in the neighborhood of Lahaina for the location of the school. We at length fixed upon the present spot, which has since been named by the scholars *Lahainaluna*,

or Upper Lahaina. It is situated back of Lahaina about two miles, and its elevation above it has been estimated at 750 feet. Hence we look down upon Lahaina as upon a map. As yet there is no road, except a footpath and that a poor one, from the school-house to the sea-shore. The site was in a wild, barren, rude state, but by cultivation and art capable of being made very fertile and pleasant. The prospect is extensive and fine.

As soon as the site was fixed upon, notice was sent to the different stations that the school would commence on the first of September. Previously to that time, some scholars had arrived from Hawaii, but none as yet from the Leeward Islands. During the week or ten days previous to the first Monday of September, a native house was put up for my family, whither we removed. On the Saturday before the school commenced, some of the Lahaina scholars erected a *lanai*, or shed of *kukui* poles and grass, for a school house. It served only as a screen from the sun, as it would not shed rain at all, and from the nature of the materials it could last only a few months. My own house was without doors or windows for several weeks, and it was about two months before we had any place for cooking except the open air.

The school commenced on the fifth of September 1831. About twenty-five scholars, chiefly from Hawaii and Maui, were all that had assembled from their respective islands. Their qualifications were exceedingly scanty. Not an individual of them could with any propriety be called a good reader. That is, no one could pronounce the words of a single sentence without making one or more mistakes, or without spelling out the words as he went; though most of them had been teachers of schools for several years. As a matter of course, they got few or no ideas from what they read, or if they did, were constantly liable to get wrong ones. The first thing, then, was to teach them to read, and to get ideas by reading. Almost the only books then in use were the scripture tracts, that had been from time to time published. A little tract of eight pages, a part of which related to the principles of language, was the only text-book in that department.

The scholars were in age from 15 to 35; all adults, all moral as far as morality could be predicated of people in their condition, and a few of them members of the church. Our accommodations for communicating and receiving instruction were few, or rather none. We had neither seats, nor tables, nor any thing to make them of. Some dry grass spread upon the earth was our floor, and indeed the only convenience the place afforded. We had school twice a day, morning and afternoon. Often did I look round upon my half naked pupils sitting on the ground, and conning over some chapter of the New Testament, (our only reading book,) and think, what a field for the exercise of faith and patience! Here is the highest school in the Sandwich Islands. Here, in almost savage ignorance, without the least vestige of civilization, are the future lawyers, and doctors, and schoolmasters, and preachers of the Sandwich Islands. Here are the persons, who, under God, are to give tone and character to this nation, and be the perpetuators of the infant churches just now planted. O how much labor and toil and perseverance and faith must be brought into exercise before this transformation can take place! An omnipotent arm and a divine skill are necessary to effect it; but the means are with men, and on their faithful application the result depends.

Most of the scholars had wives, and some few of them had children. The chiefs at Lahaina had partly granted some land for the use of the school in the neighborhood of its location, and this seemed to be the only resource of many of them, as it respected support. Every scholar, however, entered the school with the full understanding that manual labor was a part of the business of the school.

### *Erection of a School-house.*

After the school had continued about two weeks, and it was manifest the scholars were interested in it, I ventured to propose the subject of building a



school-house. I told them this school was designed to be a permanent one—that many things yet remained for them to learn, but that we had no conveniences—that upon them depended the success of the school—that when it was manifest that they wished for instruction and would do any thing to gain it, the good people of Christian lands would assist them—that learning was not only a good thing, but it was a duty to labor to obtain it, etc. etc; but that knowledge could not be obtained without conveniences, such as a permanent house, tables, seats, books, paper, etc.; that books would be made by us as fast as we could make them; but we were not then able to build a house. They all assented that what I had said was proper, and that they would work if I would show them how; that I must be their teacher and their chief. I told them I would be their teacher, but not their chief—if they worked they must work willingly and cheerfully—it was for their own benefit, and not for mine. Such was the drift of the conversation at that time. I dismissed them, by requesting them to think well of the matter, and tomorrow we would talk more about it. After school the next day, therefore, I asked them what they thought of a school-house. They said, they had thought some about it, and their thought was, they could build one if I would show them how. The kind of building was agreed upon the day before. As stones were convenient, it was thought a stone house would be the easiest and the quickest to build. It only remained to settle the time of commencing the work. As usual with Hawaiians, some said next week; some next month, etc.; but no one thought of the *present* as at all suitable. I asked them where the harm was of beginning *now*? They made several objections without answering my question. I asked again, where would be the harm of beginning *now*? They said we know no *harm*, but it is not the custom of Hawaiian people to be quick at work. I then said, those of you who are willing to commence *now*, follow me; those who wish to wait till next month may sit still. I then took up such a stone as I could conveniently carry, and walked to the site of the contemplated house, twelve or fifteen rods perhaps, where I laid it down. More than half the school very promptly followed and imitated my example, and all of them from curiosity or some other motive, within ten or fifteen minutes came on to the ground. We worked about an hour, and I then dismissed them. From this time on we worked regularly an hour or two immediately after school, both in the morning and afternoon. I taxed myself to do as much as any one of them, though I could not carry so large stones. In about fifteen days it was judged we had stones enough collected for the body of the house, and we commenced laying them up. I found it necessary here to bring all my knowledge of masonry to bear on the work, as my most skilful followers were utterly ignorant of such work. However, by continually telling all I knew on the subject, and guessing at some things I did not know, and by keeping a rule and plumb in my hands, and carefully watching all the work, the walls were passable as far as strength was concerned.

It ought to be stated here, that *faithfulness* in the execution of work, is a thing utterly unknown among Hawaiians. However well they are paid, if they are not watched, and even if they are, they feel themselves perfectly justifiable in slighting their work all they can. They even do so when they work for chiefs. It was so here, and I found it necessary to inculcate upon them again and again the importance of doing their work well, that is, as well as they knew how—that in slighting their work, they did wrong—that they did not cheat the chiefs—that they did not cheat me; but they cheated themselves; that if their house fell down, they would suffer a loss, as well as the ridicule of the ignorant. Still there was much unfaithfulness, but the work went on. When about one-third up, that is, about five or six weeks after the school commenced, several scholars arrived from Oahu and Kauai. With this accession to their strength, the work went on more rapidly, though I was obliged to repeat all my instructions to the new comers on the subject of building stone houses.

About the first of November, the walls were finished. The house was 46 feet by 26 inside, walls three feet thick. The building stood on a side hill,

and we designed to have the floor an inclined plane, or rather steps at regular intervals. The walls therefore were about 8 feet in height at the upper end, and about 12 at the lower.

It ought to be stated, that our instruments in building were few. We had but one iron crowbar for digging stones; for the rest the scholars went several miles and cut wooden levers. For hewing stones, we had one blacksmith's sledge, one blacksmith's small hammer, and one hatchet. For making mortar, or rather mud, we had nothing but the native *oo*, and our hands and feet, and no trowels except wooden ones, to which the natives preferred their own hands.

When the walls were up, it was necessary the school should be dismissed to go and get timber. The nearest timber suitable for beams and rafters for the school-house, was twenty-five miles, and most of it upwards of thirty. The sticks of timber were divided out to companies, and the school was dismissed with a charge to return as soon as they could obtain their timber. They went to different places on East Maui, as they supposed they should succeed best. As there were then about sixty scholars, the timber required would be equal to one stick to a scholar, and I supposed a week or ten days would be sufficient. After waiting, however, four or five weeks, in which time I scarcely heard from them, I sent for them to return, whether they had any timber or not. The fact was there had been some very severe stormy weather; but the principal reason of their delay was, that the chiefs of Lahaina had given direction to the people in the neighborhood of the timber to supply the scholars with food while thus engaged, and the scholars finding themselves so much better provided for than they had been at school, were in no hurry to shorten their stay. And on the other hand, the scholars told such marvellous stories about the difference between vowels and consonants, and the position of the mouth in pronouncing them, and the wonderful influence of commas, semicolons, and periods on the meaning of a sentence, all which they had learned at the High School, that they were considered by no means unwelcome guests by their more illiterate neighbors. In the course of ten days or so from the time I sent for them, they all got back. During their absence, however, there had come a long storm of rain, together with a strong wind, and as the house was built on a side hill, the rain that fell within the walls was prevented from running off by the wall on the lower side, and thus soaked into the ground rendering the foundation soft, when two-thirds of the house fell flat to the ground. After the scholars returned, we held a council to see what should be done. It was thought best to rebuild the house, but not until after the rainy season should be over, which would be in a few weeks. We therefore laid aside regular labor, and attended to study as well as we could; for one half our *lanai*, or shed, had been blown away by the storm. We were frequently driven by showers from our school place to our houses. One of my most interesting Bible-class meetings was in a shower, that compelled the scholars to hold their slates perpendicularly to prevent the rain from washing out their questions; nor could I get their consent to dismiss until we had gone through with the lesson.

Our business in school was still reading, nor were the scholars yet able to read well, so inveterate were their bad habits.

It should be kept in mind, that during the time the house was building, a good many of the scholars were scantily supplied with food. The chiefs at Oahu had made some provision for their scholars, a part at least. Some of the Maui scholars had lands, and could supply themselves; but no provision had been made for the Hawaiian or the Kauai scholars. As we were at work one day at the school-house, a Hawaiian scholar in attempting to toss a small stone to another on the wall, fell backwards to the ground. The one on the wall asked what the matter was? Not knowing that I overheard him, he said he was faint (dizzy) for want of food. He asked how long since he had eaten? He replied, he had fasted since day before yesterday morning; it was then late in the afternoon. The other one replied, there are a good many of us so.



I encouraged them on all occasions to plant food that they might not be hungry ; and during the winter months of January and February, considerable was planted.

As yet, the direct religious instruction of the school had been little. Our reading books were portions of Scripture, but so much pains were necessary to make them get ideas by reading, that much of the religious influence that might have been expected was lost. The school was turned into a Bible class every Wednesday, until our shed was blown down, and then we postponed it, as is common with religious matters, to a more convenient season.

About the first of February, it was supposed the storms of the season were over, and we began to think of rebuilding our school-house. We held a consultation, and formed a resolution to that effect. We altered the plan of our building, and somewhat enlarged it. The house was now 50 feet by 26 inside, and stood fronting the sea. At this second building the scholars worked more regularly and faithfully than at the other. They had profited much by their experience. About the time it was up, Mr. Richards was taken sick, and it became necessary for me to preach three times a week in Lahaina, besides managing the school and superintending the building of the school-house, and this continued for several months.

When the walls were again up, school was dismissed in order that the scholars might go and fetch their timber, as the most of it still remained in the places where it was cut. The timber (most of it large and heavy, particularly the rafters) was carried on their shoulders, or dragged on the ground with ropes, except perhaps a few sticks brought on canoes a part of the way. In a week or two it was brought on the ground. And now it became me to lay aside the mason, and assume the carpenter. When all our tools were collected, they consisted of one broad axe, one narrow axe, two handsaws, one inch framing chissel, one inch augur, two adzes and a sash square. These were all we could get for sixty men to work with. But I met with an unexpected difficulty. The scholars could not trust to my measuring. With a fathom stick I proceeded to take the length and the breadth of the building very exactly, preparatory to laying out the plates and beams, when the scholars insisted that that method would not insure correctness, that nothing short of laying the timber on the walls would answer. I told them I would be responsible for that ; that it was a good ways to carry the timber (15 rods perhaps,) that it was heavy, that my measuring would answer, etc. ; and with much difficulty I was permitted to lay out the plates and beams. The next day David Malo, one of the wisest of them, not being present the day before, insisted that I had cut the beams too short. I requested him to take the fathom stick and measure and compare it with the width of the house. He said it would not be plain from that measurement. He then ordered eight or nine of the Lahaina scholars to take up one of the beams and carry it up to the house ; but he was obliged to call for three or four more to assist in getting the timber to the top of the building, and laying it into its place. After all, it appeared the timber was cut exactly right. Two or three hours were spent, or rather lost, in this proceeding. This is only one of a multitude of the petty whims of ignorance, with which I have been obliged to contend. It was, however, owing in part to my method of instruction. Had I assumed the authority of a chief over them from the first, they would never have disputed my word or plan. But it had been my object to break up that passive obedience, and to require a reason why they did so and so, and why they thought so and so ; hence I allowed them to dispute my word and my opinion, at all times, if they thought it not correct. The above I suppose to be the fruit of such instruction, and though troublesome at the time, the result in the end gave me greater influence over them than though I had dictated to them as a chief, besides the influence it had on them in causing them to think for themselves, and be convinced only by evidence.

On raising the roof, we met with another accident. As the rafters were raised one pair after another framed into a king-post at the top, they were fas-

tened together by a rope at the top. It appeared, however, that the last pair but one did not stand perpendicularly, and I requested two or three of them to pull at the rope until they should be perpendicular in order to their being fastened with stay lathes. I cautioned them very particularly to pull but little, and go carefully. Instead of following my directions some eight or ten of them caught hold of the rope, and with a sailor's whoop gave a pull that not only raised up the rafters that were inclining, but pulled the others out of their perpendicular position, and like a row of bricks set on end they came tumbling against each other with a crash that broke one pair of rafters, split the head of one king-post, and broke three of the six beams in two. This was a good specimen of Hawaiian carelessness. We were now put back some weeks, as the same process had to be gone through in getting timber as before. I tried to improve the occasion, by giving them a lecture on carelessness.

In less than a month, we had the roof raised once more. It was then necessary that the school should be suspended for the purpose of getting *aho* and *ki* leaves for the roof, instead of boards and shingles, but which is far more expensive. During the months of April and May, the scholars were engaged in furnishing the materials and in covering the roof; and when not in the mountains collecting *aho* and *ki* leaf, we had school as usual. The house was just covered before our General Meeting in June.

### *Notices of the School.*

The school was taught in the school-house from the time the walls were up, and long before the roof was on, as the *lanai*, our former shed, had been demolished in part at least by the storms. Here the scholars sitting on the stones in the hot sun, read their books, and continued to learn the wonderful properties of commas, semicolons, and interrogation points, and the art of raising and depressing the voice, and of attaching different ideas to the same words according as they were used. When they began to understand these things, they thought themselves wonderfully learned.

I have frequently been amused to hear them tell what notions they had formed of instruction at the time they entered school. They had supposed that they should have nothing to do but be passive recipients of knowledge; that they should have nothing to do but remember what the teacher told them. The idea of any mental effort in themselves, was never thought of. Simple questions in practice would often come up, like the following; How many are twice 25? Instead of calculating, they would set to guessing, supposing it to be found out in that way. Their answers would be something like this; twice 25, it is thirty perhaps, forty perhaps; and then say to me, what do *you* think of it? Before I had much experience, I used to reply it is fifty. "Yes, well, it is fifty is it? Just as you say, for you know, we are ignorant." As was observed before, I found it a great labor to get them to think for themselves. This remark applies particularly to instruction in the school. I would willingly have put up with any objections, opposition, and contradiction, if I could have succeeded in putting them in a way of thinking. In some things, however, I have found them stubborn enough, particularly in matters relative to their manners and customs.

At the general meeting of the missionaries in June 1832, it was given as the opinion of the Directors, "that the school had, on the whole, accomplished all that could have been reasonably expected; and that the prospect was sufficiently encouraging to warrant the laying out of considerable expense in carrying it on." Accordingly one hundred and fifty dollars were voted for the purpose of procuring materials for work, and tools for several kinds of handicraft in the manual labor department. The general agent together with the Principal were empowered to employ for a part of the year an ingenious mechanic to superintend the work, etc.

It was also recommended that another class of fifty scholars should enter



the school as soon as practicable, and that the wives of the scholars also be furnished with a teacher.

It is proper to say here, we were disappointed in obtaining the services of the mechanic the mission then had in view.

After general meeting, the school commenced again, and as it was expected a mechanic would soon be sent to assist the scholars in finishing their house and to instruct in other business, I did not urge them to work as before, particularly as we now had a shelter, and as I had other business that required my attention. We had the prospect of some new books. A translation of Fowle's Child's Arithmetic was in type, and a Geography had been printed and served as a reading book. It was necessary, therefore, that some maps should be prepared. At this I employed my leisure hours for two or three months. Experience had taught me that small school maps, such as are used by children at home, would be of little or no value here. Unaccustomed as they are to looking at small letters, they cannot read them as they are printed on small school maps. As we had no mapping paper, I tried the experiment on wide fine cotton cloth oiled. For a few months, these maps answered a valuable purpose, but afterwards faded; and as we had nothing but common ink to write with, the cockroaches completely spoiled them.

At the commencement of the school in July, we had some difficulties not easily adjusted. It had been contemplated from the beginning to introduce the monitorial system in part at least; but when I attempted to put it in practice, the scholars objected, and utterly refused to be taught by the monitors. They said, "These monitors, what do they know? They have had no advantages above ourselves, and know no more, why should they be our teachers? Probably jealousy had considerable to do with it, but so it was; and I was obliged to teach each individual personally. At the same time another difficulty unexpectedly arose. It was supposed the Child's Arithmetic, before mentioned, would be a good introduction to Colburn's Mental Arithmetic; but when it was presented to them *gratis*, to be used in school, it was with reluctance they took it. The very title page they considered an insult to their understandings. They said, "This is a Helu *kamalii*, (a *child's* arithmetic,) what have we to do with a *child's* arithmetic? We are grown men. Give us something for men to learn." However, I persuaded them to try it, and if there was nothing in it but what they understood, it would not take them long to go through with it. To this they consented.

The business of the school went on very slowly, as upwards of sixty scholars were to be taught in one class. In September, some geographical questions were printed, and were used with the maps in studying topographical geography. An attempt was also made to direct a class in the study of the grammar of their own language on the inductive method, and some progress was made. This was found useful in various respects. The mental discipline was considerable, but the want of technical terms rendered the study difficult, as well as the total dissimilarity of the language itself with any civilized language. In all this time, the unfinished state of the school house, and the frequent stopping of the school in order that the scholars might go to procure materials for the completion of the building, prevented them from making much progress in the literary department.

In the manual labor department, very little was done under my control. As soon as school commenced, I told the scholars I could not any longer superintend their work, as I had work of my own in preparing studies and books for their instruction. I advised them to persevere and finish the school house. They seemed disposed to do so. The first thing requisite was to procure plank for writing-tables. For this purpose, with such axes and adzes as they could procure, they went into the mountains, and hewed plank from large trees, and brought them down on their backs from two to four miles. While at this work, we sometimes had school and sometimes not. Legs, or rather posts, for the writing-tables, were also to be procured in the same way. The posts of the writing-tables were set deep in the ground, in order to make

them strong and permanent. Some kind of floor seemed necessary. A soft species of stone was easily to be obtained, and with these hewed on the upper surface, and some perhaps on the sides, a tolerable floor was made. The next labor was to plaster the house, to secure it from the influence of future storms. The scholars proposed to have the school down in Lahaina once a day, while they should be engaged in digging the coral out of the sea for lime, to which I assented. Taking advantage of low tides, they waded into the water, and with crow-bars, axes, etc. loosened such masses as they could bring ashore. At this they would work three or four hours each day, until they had procured a sufficient quantity. The school was then dismissed entirely while they should procure wood to burn it. This they did by going up back of the school house three or four miles, cutting, and carrying it on their backs to the sea shore; and when the lime was burnt they carried the lime (on their backs) up the hill two miles to the school house. The sand also for the plastering, was brought up on their backs from the sea shore. After the house was plastered, (which was mostly done with wooden trowels, there being but one mason's trowel and one plastering trowel for all the scholars,) the same process of going to the mountains and hewing plank had to be gone through with, in order that they might have seats to sit on. After most of the work was finished, we received a supply of tools, such as augers, hand-saws, chisels, etc. It should be observed this work was not all accomplished between July and January. The scholars worked when they pleased, and rested when they pleased. I found myself sufficiently employed in preparing matter for the intellectual part.

Many other things might be mentioned showing what difficulties were in the way of the successful progress of the school. More than once it seemed best to dismiss the school altogether, until some preparations were made for it; and yet it seemed that this discipline was as useful to the scholars as any other. Besides, sometimes the scholars were disobedient, and at all times ungrateful for any favor showed them.

One thing ought not to be forgotten as illustrative of Hawaiian character. That is, when the scholars were comfortably supplied with food, as they sometimes were through the kindness of the chiefs, they were universally lazy about work, cross and fractious among themselves, and impudent and disobedient to me. This state of feeling would last from four to ten days, according to the quantity of food given by the chiefs, when they became what a civilized person would call half starved, they would return to their obedience and good feeling again. This state of feeling and kind of conduct was utterly inexplicable to me until explained by one of themselves, and my future observation confirmed it. He said it was not customary for the common people to obey their chiefs when they had plenty of their own to eat. Hence the chiefs keep all the property in their own hands. It is said to have been the policy of Tamehameha to keep the people poor and dependent, in order that they might be obedient.

Soon after the first of January, an addition of scholars was received amounting to between 25 and 30. The manual labor of these freshmen, (a matter of their own choice) consisted in bringing stones for a new school house, while the new sophomores were making window shutters, door, etc. for the house already up. As for glass, we have none yet.

From the first of February until June, our house presented a scene far different from any thing we had before witnessed. We had now a house, seats to sit on, and about ninety grown men in one room. Some were trying to write on slates—some at mental arithmetic—some (all the new scholars) at reading—some at grammar, etc., and all accustomed to read loud whenever they read a book. By this time it became evident to the old scholars, that they must, a part at least, consent to be taught by monitors, or not at all, as it was plain that I could not personally teach so many, and have the instruction of any value. The school was therefore remodelled. I spent two hours extra each day with the monitors, so that they might be able to communicate in-



struction to their classes. The study of Hawaiian grammar was also an extra study. This last was at length laid aside, and in place of it we took up the manuscript of Colburn's Intellectual Arithmetic translated by Mr. Bishop. We, that is the monitors and myself, not only studied it, but reviewed the manuscript for the press. The study of this work has done more than all our other books in teaching the scholars *to think*. Geography has greatly enlarged their views of things, and added much to their stock of knowledge; but for much mental discipline in a little space, this little book has exceeded all others they have yet had. After going half way through the book, they were astonished at themselves. When I commenced with it, they laughed at the simplicity of the questions on the first page, and said it was like the Child's Arithmetic. I turned over thirty or forty pages of the manuscript, and read off several questions; they thought of them a while and said, Nobody knows these things; they are exceedingly entangled. I told them they would soon comprehend them, if they would go straight on from the beginning of the book. They said, perhaps so. Sometime after they had passed over the place they thought so difficult, they asked me when they should get to the hard questions I had formerly read to them? On being told they had passed over those questions without making a mistake, they exclaimed, What fools we were!

Here I would mention a fact relative to the tenaciousness of their memories. The case occurred every day, and sometimes many times a day. After reading a question to the class, (for I kept the manuscript in my own hands,) a question that in the old method would have been solved by the rule of three, the one whose turn it was to answer would commence making his calculations aloud so that all might hear. After advancing a step or two, something would occur to turn off his attention, or he would stop to inquire about some part of the data, or if any slight interruption should occur he would stop short his reasoning, ask a question perhaps of some one setting by, or talk of something entirely foreign from his question; and when done, commence his reasoning again precisely at the point where he stopped as though nothing had occurred. And so, if interrupted two or three times in a single question, he would never go back a single step beyond where he left off the last time. This fact both surprized and pleased me, as it afforded evidence of strength of mind sufficient at least for mathematics. Four or five of the twelve monitors were exceedingly quick and correct in their calculations.

About the first of April, many of the scholars, for the first time, commenced writing on paper; and a month or six weeks after commenced drawing maps. They learned to write a good legible business hand in about four weeks, and their maps would not suffer by a comparison with maps drawn by the same number of scholars in the United States. At the examination in June, five of the seven classes had gone through with topographical geography. Besides preparing lessons, etc., every day, I had to translate a principal part of Holbrook's Geometry, and some things of less note. I had re-drawn most of the maps of different countries for the use of the school on large paper. Our cloth maps by this time were worthless. But we have never had any good mapping paper.

According to the request of the mission, Miss Ward came and took charge of the wives of the scholars, who had been living in idleness and ignorance and mischief. But they were as destitute of facilities for making progress, as were their husbands when they commenced, and without their energy of character. They had but poor accommodations for a house; but few of them had any desire for school; many were exceedingly dull and indolent; and with all the exertions of Miss Ward, she could report but little progress at the end of the year.

During this year the school failed to accomplish many things expected of it, on account of the failure of the mechanic. For it has been a remarkable fact, that the two kinds of business have had a reciprocal influence on each other. When I have been able to give them plenty of regular employment

out of doors, they have done better at their books; and when I drive them at their books, they have done more manual labor than though there were no school. But hitherto, for want of facilities, they have not had full employment in either place.

About a month before the vacation in June, the scholars proposed to build a work-shop, to which I assented, and encouraged them to go on. They have always been exceedingly anxious to learn different kinds of handicraft, but many things have stood in the way of putting in practice what is so desirable.

The report of the school, the report of the directors, and the vote of the General Meeting, will show how the school stood in the estimation of the mission generally at the end of the session in May, 1833.

On the first of July the school again assembled. About forty scholars were on the ground; the others had not yet returned after the vacation, but most of them returned in a few days. Ten or twelve new scholars entered the school, some at the opening of the session, and some three or four weeks afterwards, and one or two more in the course of the year. A number also were dismissed, or never returned, so that we were rather diminished than increased, notwithstanding the accession. The average number that session was about eighty. Among those who were dismissed, was one for stealing, and one for adultery. The latter had been for a number of years a man of standing, stood high with the chiefs, was supposed a substantial church member, and while in school, a respectable scholar. He is now in the train of the princess, and is probably a lost man. It has been my object, since that time, to diminish the school whenever I could with safety and propriety. The experiment of trying to give instruction to so many with so few facilities has not succeeded, and the scholars learn the habit of doing slowly what they might do with much greater rapidity.

When the school commenced in July, a plan was formed for assisting the school. Mr. Spaulding and Doct. Chapin proposed to assist in the manual labor department, and Mr. Richards offered to instruct a class at his own house in geometry.

Mr. Spaulding, however, after the experiment of three or four days, was obliged to desist. About the middle of July, Doct. Chapin moved up the hill, and rendered regular assistance in school and in the manual labor department until the sixth of September, when his services were needed at Hilo as physician. The labor done by the former scholars was the erection of the body of their work-shop. The labor of the new scholars consisted in laying the foundation of a new building for a school house, and the bringing of sand, etc., for future use. After Doct. Chapin left, it was optional with the scholars to work, or not, and they gradually ceased to work, except for their own accommodation.

It should be mentioned here, that an unpleasant state of feeling existed to a considerable extent among the people, not only in the school, but at Lahaina. A rumor had been circulated, that the missionaries were growing rich at the expense of the people; that those who worked for the missionaries ought to be better paid; that the missionaries had more property than the chiefs, etc. That this was a subject of frequent conversation among the scholars, I learned afterwards. This manifested itself in several cases of disobedience and a general coldness to me. If I needed any work done, they asked or rather demanded a much greater price than before, and in some cases a price they knew I would not give. For about three weeks in October I was obliged to carry on my own shoulders all the fuel we used for cooking, etc. from Lahaina, a distance of two miles, or pay a price equal to the original cost of the fuel, which was \$8, per cord. This unpleasant state of feeling existed until the school was dismissed in October, perhaps longer. The cause I have never fully learned.

Before going to Hilo, Doct. Chapin had commenced engraving on wood, and while there, he continued occasionally to do something at it, and has been able since to do much for the school in that department. He also drew on a large



scale the maps belonging to Worcester's Sacred Geography, which has aided the scholars very much in obtaining a knowledge of places mentioned in the Scriptures.

The branch of instruction in which Doct. Chapin assisted principally, was writing on paper.

Mr. Richards continued to instruct a part of the first class in the rudiments of geometry, by making use of them to correct for the press a translation of Holbrook's Geometry, a part of which had been previously made, until the last of August, and then commenced astronomy, but soon stopped.

The other part of the first class spent an extra hour with me in Hawaiian grammar. The regular school studies went on as usual, geography, arithmetic (mental,) writing, drawing maps, etc. A few lessons were given to a class on the globes. A tract of eight pages was translated from Woodbridge's Atlas, describing the animals of the earth, etc. The chart was copied on an enlarged plan by Mr. Tinker.

Worcester's Sacred Geography was translated by Mr. Thurston, and was received in January.

The experiment I was allowed to make of a class in Greek, was commenced about the middle of July, and continued with some interruptions until the school stopped in October. This experiment succeeded as well as I expected, and in some respects even better. It is perfectly *demonstrable* that they *can* learn the dead languages. It is exceedingly desirable that some of them should read the original languages of Scripture, and it may be said *essentially necessary* to a correct translation of the Scriptures. As a means of intellectual improvement and mental discipline, independent of the knowledge obtained, the study of the Scriptures in their original languages is, in my opinion, not inferior to any other study, not even mathematics. For want of books, we were obliged to make great use of the black board, and had to proceed partly on the Jacotian system. The two studies, Hawaiian grammar and Greek grammar, at the same time, have had a mutual influence on each other, very beneficial, though there is scarcely any thing common to them both.

On the 14th of October the scholars requested a vacation for the purpose of trading with ships, and getting such things as they wanted. In complying with their request, there was an evil to be dreaded, and a benefit to be gained. The evil consisted in their learning the profane and filthy language of sailors, and in copying their wicked example. After ships have recruited at Lahaina, there is always a drawback upon the natives, and it takes several weeks to get them back where they were before. The benefit consisted in exchanging a few potatoes, beans, squashes, etc. for cloth, knives, buttons, lamps, thread, etc.

At this time, every thing respecting the school seemed gloomy. The scholars were in the condition mentioned just now, impudent and ungrateful. The want of books made it a great and constantly laborious business to prepare studies. The press, promised by the mission at the last general meeting, had not arrived, and we had no house to put it in. Notwithstanding my exertions, we had the prospect of living another winter in our old leaky straw house. Besides these things, my own health was suffering. Considering all these circumstances, with many others difficult to explain to those not acquainted with the islands, I dismissed the school indefinitely. I thought the probability great that the school would never be called together again, until remodelled and put on a different footing. Great things were expected of us, and yet our hands were tied, we could not proceed.

Still, notwithstanding all these gloomy appearances, my confidence in the usefulness of the school, if well conducted, was unabated. And on the first of January 1834, seeing how much better employed the scholars in the school were, than the people out of it, and feeling every day more and more the importance of educating the people as a means of saving the nation from destruction, as well as the people from their sins; (although few of the objects for which the school had been dismissed had been gained;) I thought it best



to call the school together again. In December the press had arrived with type, paper, etc., though the building for the office was not finished, nor my own house, nor my study.

At the blowing of the conch shell, for that is our bell, without any further notice, twenty-seven scholars came in. The next day forty-five attended, and the most of them soon returned. But I found, on examination, that they had lost much during the vacation. They had been scattered over the islands, doing nothing to profit either themselves or others. A better state of feeling soon manifested itself, and I hoped that some good would result by trying to keep the school together until the general meeting.

All attempts at manual labor have been abandoned, and must be until that department is put on a better footing. The walls of the work-shop stand uncovered, and there is no one to go forward in the business.

About the middle of January a native printer arrived from Oahu, and commenced unpacking the type and putting them in the cases, though the office was not yet finished. About the 22d of January the office was finished, and on the 23d the press was set up. The first book put to press was a translation of Worcester's Scripture Geography, mentioned before. On the 3d of February the first sheet of the geography was worked off. We soon found our press to be a poor one. Our types also were of two kinds, mixed together, some longer than others, but which we did not know until the experiment taught us. By separating them, we made better work afterwards. Several of the scholars expressed a desire to work in the office, which they were allowed to do after they had made composing sticks, for we had but one iron one in the office for several months, and even now we have not a supply. For the first six weeks, or two months, we did all our press-work, even the newspaper, without a frisket.

The office, though exceedingly beneficial to the school, brought with it a host of cares that lay heavily upon me. Though I had worked considerably in a printing office at different times in former years, yet I never supposed that I understood the business. I never served an apprenticeship—I had never even made up a form. I had worked only as a compositor and pressman. Hence I felt very awkward, for I soon found that our Hawaiian printer knew more of the business in detail than I did. I found it good exercise, however, to work the press, which I did for several hours twice a week at least.

On the 14th of February we published the first Hawaiian newspaper ever printed at the Sandwich Islands. Of the style in which it was got up I say nothing, as we had but one sort of type, and those had once been so much worn out as to be thrown aside, as had also our press. We called our paper, *Ka Lama Hawaii*, that is, "The Hawaiian Luminary."

Its object was, *First*, to give the scholars of the High School the idea of a newspaper—to show them how information of various kinds was circulated through the medium of a periodical. *Secondly*, to communicate to them ideas on many objects directly and indirectly, such as we should not put into sermons, nor into books written formally for the nation. *Thirdly*, it was designed as a channel through which the scholars might communicate their own opinions freely on any subject they chose. The last page has been almost exclusively devoted to their use. Previously to this, they had commenced writing composition as a regular exercise in school. The paper has thus far been exceedingly interesting to the scholars. They have read it with avidity, and such parts as were designed for that purpose have been recited as other school-books. The cuts were engraved on wood, as also the title, by Doct. Chapin. It was designed merely for the school, and has not been extensively circulated beyond it. Indeed the sphere of our printing was limited to the school. The number of copies printed was two hundred.

On the Sabbath, January 12th, I commenced preaching to the scholars, their wives, children, and servants, in the school house, as a separate congregation, which has since been continued. In connection with this was a Bible class and Sabbath school. In the Sabbath school I engaged some of my best



scholars as teachers, gave them instructions previously with respect to the method of teaching, the motives for doing it, and the end to be gained by it. I requested them to bring in all the children and others they could find. And they literally went into the wilderness and the caves to get them. The school consists of about seventy-five scholars, of all ages from 60 years down to two and a half. These met at 8 o'clock in the morning. At ten o'clock I try to preach to as many as choose to attend. Not far from a hundred is the common congregation. Many of the scholars live in Lahaina, and attend meeting there. At two o'clock P. M. we have Sabbath school again, and at four o'clock a Bible class for whose use the Bible-class Book was translated and printed. In the Sabbath school and Bible class the scholars have taken much interest, and it is to be hoped that some spiritual good has been received by two or three of the scholars. This way of spending the Sabbath, nearly equal to preaching four sermons, has been laborious, but it has served to keep the scholars from sleep and mischief, even should no spiritual good result from it. The direct instruction in Scripture knowledge has been considerable, and will be more and more, as better helps shall be prepared. We need the influences of the Spirit of God to cause the seed sown to bring forth fruit. Without this all our labor is in vain.

On account of the many kinds of business necessary to be attended to in school, I could not find time for an extra hour's instruction in Greek, without neglecting some other class; it was therefore laid aside.

Two classes went through and reviewed the Scripture Geography, making themselves very thoroughly acquainted with the places mentioned on the map.

While, however, we were in the midst of our studies and preparing for a thorough examination, the Lord saw fit to stop my efforts by sickness. From the first of May I was unable to attend school until after the general meeting, and even then had not my usual strength. The apparent cause of my sickness, was a cold taken while in school for want of a window shutter in the school-house. Probably the want of sufficient and proper exercise was also a predisposing cause. In the good providence of God my health has been restored again, and I have been permitted to labor anew.

The desire of the scholars to learn increases as they proceed, and the school has the same transforming influence on the manners and habits, that education has in all countries.

The foregoing is a brief sketch of the school from the commencement until June 1834. It has to me been full of interest and incident. It has caused me many an anxious day and sleepless night. But considering all the circumstances of the nation—the state of the people—the scantiness of the means used—the point to which we have been brought—the hold which the school has on the minds of the mission and the scholars who have been connected with it;—I trust I shall not be accused of enthusiasm when I say, that God has blessed the institution; nay more, that he has protected and prospered it. It would be easy for me to add many more particulars, but they would not be easily understood without an intimate acquaintance with Hawaiian character and Hawaiian manners and customs.

[It is proper to add here, that the want of facilities for labor, so frequently spoken of in the preceding account, was owing chiefly to the fact that the school was commenced before there was time to write to the United States and procure them from thence. The school is at the present time placed on a very different footing. Recently an appropriation of four thousand dollars was made by the Prudential Committee for building in the course of the year 1836, in addition to an annual appropriation of a thousand dollars for the current expenses of the institution, and whatever may be necessary for the press, for apparatus, library, etc.]

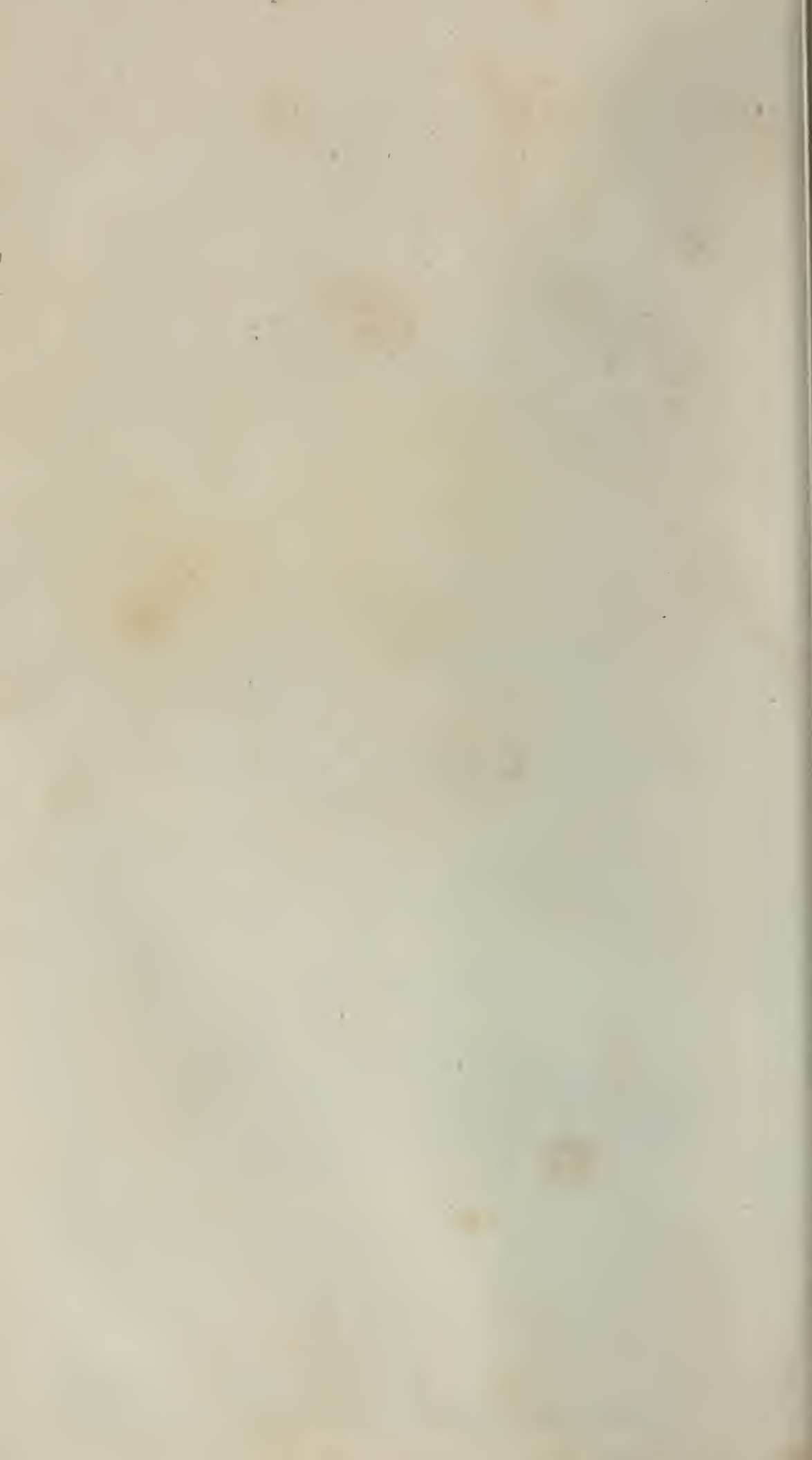
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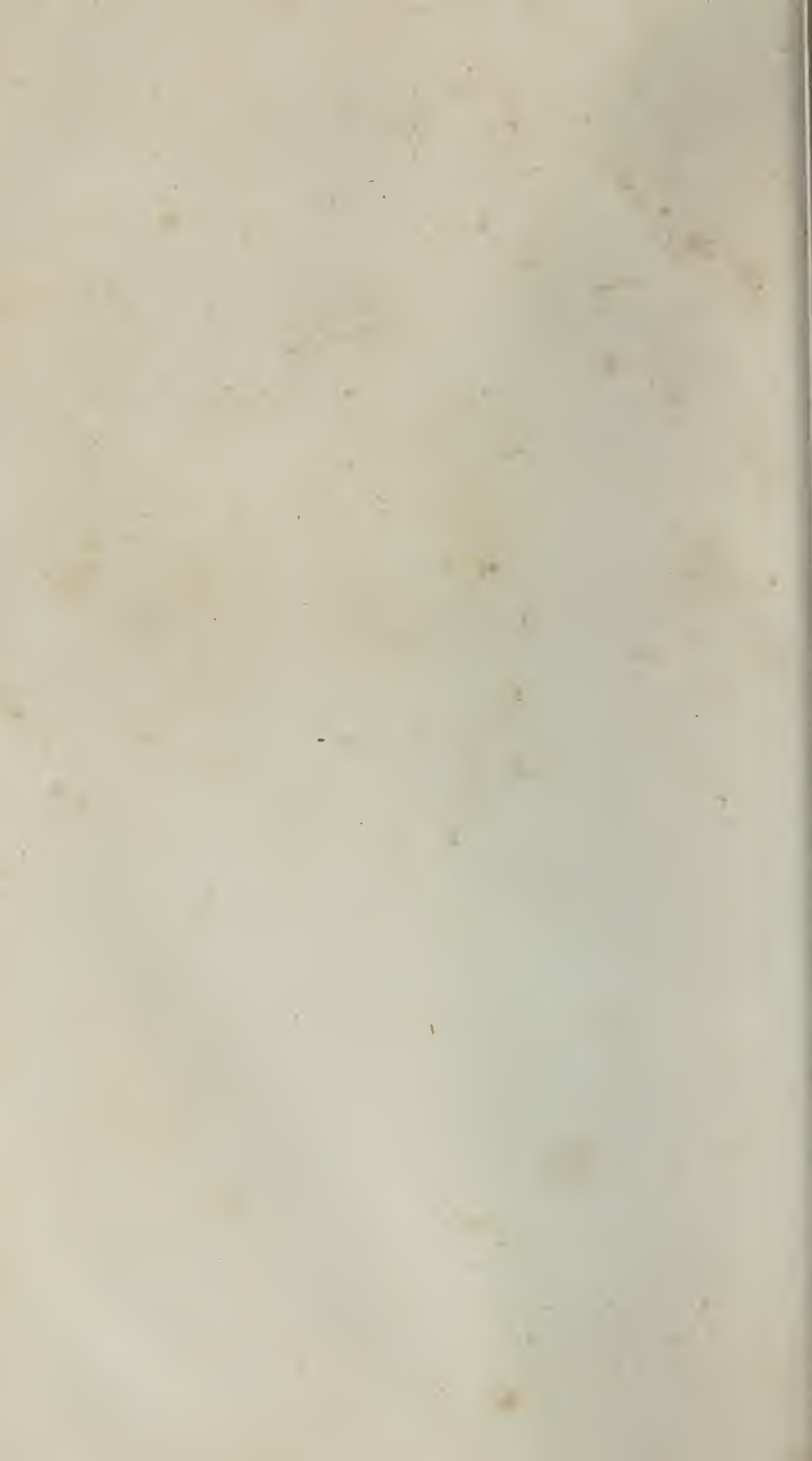














# REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

**Foreign Missions,**

READ AT THE

TWENTY-SEVENTH ANNUAL MEETING,

HELD IN THE

CITY OF HARTFORD, SEPTEMBER 14, 15, & 16,

1836.

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BOSTON:

PRINTED FOR THE BOARD, BY CROCKER & BREWSTER.

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1836.

REPORT

AMERICAN BOARD OF COMMISSIONERS

FOR THE PROPAGATION OF THE GOSPEL

IN THE NORTH-WESTERN PART OF AFRICA

FOR THE YEAR 1854

1855

NEW YORK

AMERICAN BOARD OF COMMISSIONERS FOR THE PROPAGATION OF THE GOSPEL

1855



# MEMBERS OF THE BOARD.

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## CORPORATE MEMBERS.

[The names under each State, are arranged according to the order of election.]

*Time of  
Election.*

### *Maine.*

- 1813. Gen. HENRY SEWALL, Augusta.
- 1820. WILLIAM ALLEN, D. D. President of Bowdoin College.
- 1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
- 1836. LEVI CUTTER, Esq. Portland.

### *New Hampshire.*

- 1820. JOHN HUBBARD CHURCH, D. D. Pelham.
- 1830. Hon. GEORGE SULLIVAN, Exeter.
- 1832. NATHAN LORD, D. D. President of Dartmouth College.

### *Vermont.*

- 1818. Hon. CHARLES MARSH, Woodstock.
- 1821. JOSHUA BATES, D. D. President of Middlebury College.

### *Massachusetts.*

- 1810. WILLIAM BARTLET, Esq. Newburyport.
- 1818. Hon. WILLIAM REED, Marblehead.
- 1819. LEONARD WOODS, D. D. Professor in the Theological Seminary at Andover.
- 1821. SAMUEL HUBBARD, LL. D. Boston.
- 1821. WARREN FAY, D. D. Charlestown.
- 1823. EDWARD D. GRIFFIN, D. D., Late President of Williams College.
- 1823. HEMAN HUMPHREY, D. D. President of Amherst College.
- 1826. JOHN CODMAN, D. D. Dorchester.
- 1826. Hon. LEWIS STRONG, Northampton.
- 1826. JUSTIN EDWARDS, D. D. President of the Theological Seminary, Andover.
- 1827. JOHN TAPPAN, Esq. Boston.
- 1828. HENRY HILL, Esq. Boston.
- 1832. Hon. SAMUEL T. ARMSTRONG, Boston.
- 1832. RUFUS ANDERSON, D. D. Boston.
- 1832. Rev. DAVID GREENE, Boston.
- 1832. CHARLES STODDARD, Esq. Boston.
- 1834. Rev. SYLVESTER HOLMES, New Bedford.
- 1835. DANIEL NOYES, Esq. Boston.
- 1835. Rev. WILLIAM J. ARMSTRONG, Boston.

### *Connecticut.*

- 1810. CALVIN CHAPIN, D. D. Wethersfield.
- 1817. JEREMIAH DAY, D. D. LL. D. President of Yale College.
- 1819. JOHN COTTON SMITH, LL. D. Sharon.
- 1823. BENNET TYLER, D. D. Professor in the Theol. Institute at East Windsor.
- 1832. NOAH PORTER, D. D. Farmington.
- 1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
- 1836. HENRY HUDSON, Esq. Hartford.

### *New York.*

- 1812. JAMES RICHARDS, D. D. Professor in the Theological Seminary at Auburn.
- 1812. ELIPHALET NOTT, D. D. President of Union College.

- 1812. HENRY DAVIS, D. D. Clinton.
- 1813. ALEXANDER PROUDFIT, D. D. New York city.
- 1816. STEPHEN VAN RENNELAER, LL. D. Albany.
- 1823. S. V. S. WILDER, Esq. New York city.
- 1824. DAVID PORTER, D. D. Catskill.
- 1824. GARDINER SPRING, D. D. New York city.
- 1824. ELEAZAR LORD, Esq. Rockland county.
- 1826. NATHANIEL W. HOWELL, LL. D. Canandaigua.
- 1826. JOHN NITCHIE, Esq. New York city.
- 1826. THOMAS DE WITT, D. D. New York city.
- 1826. NATHAN S. S. BEMAN, D. D. Troy.
- 1826. THOMAS MCAULEY, D. D. LL. D. New York city.
- 1832. ORRIN DAY, Esq. Catskill.
- 1832. ZECHARIAH LEWIS, Esq. Brooklyn.
- 1834. JAMES M. MATHEWS, D. D. Chancellor of the New York University.
- 1836. HENRY DWIGHT, Esq. Geneva.

#### New Jersey.

- 1812. SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton.
- 1824. PHILIP MILLEDOLER, D. D. Professor in the Theological Seminary at New Brunswick.
- 1826. ARCHIBALD ALEXANDER, D. D. Professor in the Theological Seminary at Princeton.
- 1826. THEODORE FRELINGHUYSEN, LL. D. Newark.
- 1826. JAMES CARNAHAN, D. D. President of Nassau Hall.
- 1832. His Excellency PETER D. VROOM, Somerville.

#### Pennsylvania.

- 1812. ASHBEL GREEN, D. D. Philadelphia.
- 1826. JOHN LUDLOW, D. D. President of the University of Pennsylvania.
- 1826. THOMAS BRADFORD, Jr. Esq. Philadelphia.
- 1826. SAMUEL AGNEW, M. D. Harrisburg.
- 1826. WILLIAM NEIL, D. D. Germantown.
- 1832. JOHN McDOWELL, D. D. Philadelphia.
- 1832. CORNELIUS C. CUYLER, D. D. Philadelphia.
- 1834. ALEXANDER HENRY, Esq. Philadelphia.

#### District of Columbia.

- 1826. JOSEPH NOURSE, Esq.

#### Virginia.

- 1826. Gen. JOHN H. COCKE, Fluvanna County.
- 1826. WILLIAM MAXWELL, Esq. Norfolk.
- 1832. GEORGE A. BAXTER, D. D. Professor in the Union Theological Seminary.
- 1834. THOMAS P. ATKINSON, M. D. Halifax County.
- 1834. Rev. WILLIAM S. PLUMER, Richmond.

#### North Carolina.

- 1834. W. McPHERTERS, D. D. Raleigh.

#### South Carolina.

- 1826. MOSES WADDELL, D. D. Willington.
- 1826. BENJAMIN M. PALMER, D. D. Charleston.

#### Georgia.

- 1826. JOHN CUMMINGS, M. D. Savannah.
- 1834. JOSEPH H. LUMPKIN, Esq. Lexington.
- 1834. THOMAS GOLDING, D. D. Columbus.

#### Tennessee.

- 1826. CHARLES COFFIN, D. D. President of the College in Greenville.
- 1834. ISAAC ANDERSON, D. D. Professor in the Theological Seminary at Maryville.



## Ohio.

1823. LYMAN BEECHER, D. D. President of Lane Seminary.  
 1826. ROBERT G. WILSON, D. D. President of the College at Athens.  
 1832. JAMES HOGE, D. D. Columbus.  
 1834. ROBERT H. BISHOP, D. D. President of Miami University.

## Illinois.

1826. GIDEON BLACKBURN, D. D.

*The following persons have been corporate members, and are deceased.*

[The names under each State, are arranged according to the time of decease. The year denoting the decease of members, is that ending with the annual meetings in September or October.]

## Time of Election.

## Time of Decease.

## Maine.

- |       |                       |       |
|-------|-----------------------|-------|
| 1813. | JESSE APPLETON, D. D. | 1820. |
| 1826. | EDWARD PAYSON, D. D.  | 1828. |

## Massachusetts.

- |       |                              |       |
|-------|------------------------------|-------|
| 1810. | SAMUEL SPRING, D. D.         | 1819. |
| 1810. | SAMUEL WORCESTER, D. D.      | 1824. |
| 1818. | ZEPHANIAH SWIFT MOORE, D. D. | 1823. |
| 1811. | JEDIDIAH MORSE, D. D.        | 1826. |
| 1812. | Hon. WILLIAM PHILLIPS.       | 1827. |
| 1810. | JOSEPH LYMAN, D. D.          | 1828. |
| 1812. | Hon. JOHN HOOKER,            | 1829. |
| 1822. | SAMUEL AUSTIN, D. D.         | 1831. |
| 1812. | JEREMIAH EVARTS, Esq.        | 1831. |
| 1831. | ELIAS CORNELIUS, D. D.       | 1832. |
| 1828. | BENJAMIN B. WISNER, D. D.    | 1835. |

## Rhode Island.

- |       |                     |
|-------|---------------------|
| 1812. | Hon. WILLIAM JONES. |
|-------|---------------------|

## Connecticut

- |       |                              |       |
|-------|------------------------------|-------|
| 1810. | TIMOTHY DWIGHT, D. D. LL. D. | 1817. |
| 1810. | Gen. JEDIDIAH HUNTINGTON,    | 1819. |
| 1810. | JOHN TREADWELL, LL. D.       | 1823. |

## New York.

- |       |                         |       |
|-------|-------------------------|-------|
| 1818. | Col. HENRY LINKLAEN,    | 1822. |
| 1819. | DIVIE BETHUNE, Esq.     | 1824. |
| 1812. | JOHN JAY, LL. D.        | 1829. |
| 1824. | Col. HENRY TUTGERS,     | 1830. |
| 1826. | Col. RICHARD VARICK,    | 1831. |
| 1812. | EGBERT FENSON, LL. D.   | 1833. |
| 1822. | JONAS PLATT, LL. D.     | 1834. |
| 1826. | WILLIAM McMURRAY, D. D. | 1835. |

## New Jersey.

- |       |                        |       |
|-------|------------------------|-------|
| 1812. | ELIAS BOUDINOT, LL. D. | 1822. |
|-------|------------------------|-------|

## Pennsylvania.

- |       |                      |       |
|-------|----------------------|-------|
| 1812. | ROBERT RALSTON, Esq. | 1835. |
|-------|----------------------|-------|

## District of Columbia.

- |       |                               |       |
|-------|-------------------------------|-------|
| 1819. | ELIAS BOUDINOT CALDWELL, Esq. | 1825. |
|-------|-------------------------------|-------|

## Maryland.

- |       |                       |       |
|-------|-----------------------|-------|
| 1834. | WILLIAM NEVINS, D. D. | 1835. |
|-------|-----------------------|-------|

## Virginia.

- |       |                     |       |
|-------|---------------------|-------|
| 1823. | JOHN H. RICE, D. D. | 1831. |
|-------|---------------------|-------|

## North Carolina.

- |       |                        |       |
|-------|------------------------|-------|
| 1834. | JOSEPH CALDWELL, D. D. | 1835. |
|-------|------------------------|-------|

## CORRESPONDING MEMBERS.

## IN THE UNITED STATES.

*Time of  
Election.*

New York.  
1819. JOHN BOLTON, Esq. City of New York.

Virginia.  
1819. WILLIAM HILL, D. D. Winchester.

Ohio.  
1819. Rev JAMES CULBERTSON, Zanesville.

Indiana.  
1819. JAMES BLYTHE, D. D. South Hanover.

Tennessee.  
1819. JOSEPH C. STRONG, M. D. Knoxville.

Alabama.  
1819. Col. JOHN McKEE.

## IN FOREIGN PARTS.

England.  
1819. JOSIAH PRATT, B. D. London.  
1819. Rev. WILLIAM JOWETT.  
1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.  
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.

Scotland.  
1819. Hon. KINCAID MAKENZIE.  
1819. RALPH WARDLAW, D. D.

France.  
1819. FREDERICK LEO, Esq. Paris.

Persia.  
1835. Sir JOHN CAMPBELL, British Ambassador at the Court of Persia.

Bombay Presidency.  
1832. JAMES FARISH, Esq.  
1833. EDWARD H. TOWNSEND, Esq.  
1833. G. SMYTTAN, M. D.

Ceylon.  
1830. Rev. Archdeacon GLENIE.  
1831. JAMES N. MOOYART, Esq.



## HONORARY MEMBERS.

- Abbott Rev John S. C., Roxbury, Ms.  
 Abbott Rev G. D., New York city.  
 Abeel Rev David, Missionary to China.  
 Adair Rev Robert, Norristown, Pa.  
 Adams Rev George E., Brunswick, Me.  
 Adams Rev Nehemiah, Boston, Ms.  
 Adams Rev William, New York city.  
 Adams Rev John R., Londonderry, N. H.  
 Adams Rev Weston B., Bloomfield, Me.  
 Adams Rev J. W., Syracuse, N. Y.  
 Adams Rev Erastus H., Cayuga, N. Y.  
 Adams Rev William M., Hammondsport, N. Y.  
 Adams Rev J. H., Beatties' Ford, Lincoln co. N.C.  
 Adams Rev Jonathan, Deer Isl., Me.  
 Adams Rev Darwin, Alstead, N. H.  
 Adger James, Charleston, S. C.  
 Adger Rev John B., Smyrna, Asia.  
 Agnew Rev John Holmes, Marion co. Mo.  
 Aiken Rev Samuel C., Cleveland, O.  
 Aiken Rev Silas, Amherst, N. H.  
 Albro Rev John A., Cambridge, Ms.  
 Alden Rev Joseph, Williamstown, Ms.  
 Alden Rev Lucius, Abington, Ms.  
 Alexander Adam L., Washington, Ga.  
 Alexander Joseph, Albany, N. Y.  
 Alexander Rev James W., Princeton, N. J.  
 Alexander John, Lexington, Va.  
 Allan John, D. D., Huntsville, Alabama.  
 Allen Rev Cyrus W., Norton, Ms.  
 Allen Rev Jacob, Glastenbury, Ct.  
 Allen Moses, New York city.  
 Allen Peter, South Hadley, Ms.  
 Allen Solomon, Philadelphia, Pa.  
 Allen Tilly, Albany, N. Y.  
 Alrich Prof. Wm. P., Washington, Pa.  
 Ambler James B.  
 Amerman Rev Thomas A., Caseville, N. Y.  
 Andrews Rev Elisha D., Pittsford, N. Y.  
 Andrews Rev William, Cornwall, Ct.  
 Andrews Rev W. W., South Cornwall, Ct.  
 Andros Rev Thomas, Berkley, Ms.  
 Andrus Silas, Hartford, Ct.  
 Annesley, Lawson, Albany, N. Y.  
 Aphorp Rev George H., Jaffna, Ceylon.  
 Arbuckle Rev James, Blooming Grove, N. Y.  
 Arms Rev Hiram P., Wolcott, Ct.  
 Arms Rev Clifford S., Bottle Hill, N. J.  
 Armstrong Rev R. G., Fishkill, N. Y.  
 Armstrong Mrs. Sarah A. L., Fishkill, N. Y.  
 Armstrong Rev Richard, Sandwich Islands.  
 Arrowsmith Nicholas, Bedminster, N. J.  
 Arundel Rev John, London, England.  
 \*Ashbridge Rev G. W., Louisville, Ky.  
 Atkins Rev Elisha, North Killingly, Ct.  
 Atwater Caleb, Wallingford, Ct.  
 Atwater Mrs. Mary H., Catskill, N. Y.  
 Atwood Rev Anson S., Mansfield, Ct.  
 Atwood John M., Philadelphia, Pa.  
 Atwood James, Philadelphia, Pa.  
 Austin David R., S. Hadley, 1st par. Ms.  
 Averill Heman, New York city.  
 Avery Joseph, Conway, Ms.  
 Avery Rev Charles E., Scipio, N. Y.  
 Axson Rev S. S. K.  
 Axtel Rev Daniel C., Newark, N. J.  
 Ayres Rev H., East Lincklaen, N. Y.  
 Bobbitt Rev A., Pequea, Pa.  
 Babcock Rev Elisha G., Thetford, Vt.  
 Bachelder Galen, Albany, N. Y.  
 Backus E. F., Philadelphia, Pa.  
 Backus Rev Samuel, North Woodstock, Ct.  
 Backus J. Trumbull, New Haven, Ct.  
 Bacon Rev Leonard, New Haven, Ct.  
 Bacon John F., Albany, N. Y.  
 Bacon Rev E., Sanford, Me.  
 Badger Rev Milton, New York city.  
 Bailey Rev Benjamin, Newark, N. Y.  
 Bailey Rev Rufus W., Darlington, S. C.  
 Bailey Rev Luther, Medway, Ms.  
 \*Baker Rev Joel, Middle Granville, Ms.  
 Baker Rev John W., Milledgeville, Ga.  
 \*Balch S. B., D. D., Georgetown, D. C.  
 Baldwin Rev Benson C., Franklin, Ct.  
 Baldwin Rev E. W., Crawfordsville, Ind.  
 Baldwin Rev M., Scotchtown, N. Y.  
 Baldwin Rev Theron, Jacksonville, Ill.  
 Baldwin Rev John Abeel, New York city.  
 Baldwin Noah, East Durham, N. Y.  
 Barbour Rev Isaac R., Philadelphia, Pa.  
 Bardell Thomas R., Charleston, S. C.  
 Bardwell Rev Horatio, Oxford, Ms.  
 Barnes Rev Albert, Philadelphia, Pa.  
 Barney Rev James O., Seekonk, Ms.  
 Barrett Rev Joshua, Plymouth, Ms.  
 Barrett Rev Gerrish, Wethersfield, Ct.  
 Barrett Samuel, Cambridgeport, Ms.  
 Barr Rev Joseph, Williamstown, Pa.  
 Barrows Rev E. P., New York city.  
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Whitehead Mrs T. G. do.	Woodruff Rev Horace.
Whitlaw Charles, London, Eng.	Woodruff Rev Richard, South Brookfield, Ms.
Whitney Rev John, Boxford, Ms.	Woods Rev J., Newport, R. I.
Whiting Rev Joseph, Cheshire, Ct.	Woodworth John, Albany, N. Y.
Whiting Rev Russell, East Bethany, N. Y.	Woolsey William W., New York city.
Whiton Rev J., Salen, N. Y.	Wooster Rev Benjamin, Fairfield, Vt.
Whiton Rev John M., Antrim, N. H.	Worcester Rev Leonard, Peacham, Vt.
Whiton Rev Otis C., Canterbury, Ct.	Worcester Rev Samuel M., Salem, Ms.
Whitman Rev Alphonso L., East Brewer, Me.	Wright Rev E. B., Ludlow, Ms.
Whitmore Rev Roswell, Killingly, Ct.	Wyckoff Rev Isaac N., Catskill, N. Y.
Whitmore Rev Zalva, North Guilford, Ct.	Wynkoop Rev P. S., Ghent, N. Y.
Whittlesey Rev Joseph, Haverhill, Ms.	Yale Rev Calvin, Kingsboro', N. H.
Wickes Rev Thomas S., Greenbush, N. Y.	Yale Rev Elisha, do.
Wickham Rev J. D., New Rochelle, N. H.	Yates Andrew, D. D.
Wight Henry, D. D., Bristol, R. I.	Yates Rev John.
Wilcox Rev Chauncey, North Greenwich, Ct.	Yeomans Rev John W., Trenton, N. J.
Wilcox Rev L.	Young Rev John K., Meredith Bridge, N. H.
*Wilcox Loammi, Elbridge, N. Y.	Youngblood Rev William, Java.
Wild Rev Daniel, Brookfield, Vt.	Younglove Rev J. L., Hillsboro', N. J.
Wilder Rev John, Concord, Ms.	Younglove Lewis, Union Village, N. Y.
Willard John, Albany, N. Y.	Zabriskie Rev J. L., Hillsboro', N. Y.
Willey Rev Isaac, Rochester, N. Y.	
Williams Rev Abiel, Dudley, Ms.	
Williams Eliphalet, Northampton, Ms.	
Williams John, Jr., Salem, N. Y.	
Williams Rev Joshua, Newville, Pa.	
*Williams Rev Samuel P., Newburyport, Ms.	
*Williams Rev Solomon, Northampton, Ms.	
Williams Thomas W., New London, Ct.	
Williams Rev William, Salem, Ms.	

## SUMMARY.

Corporate Members,	-	-	-	-	-	86
Corresponding Members,	-	-	-	-	-	19
Honorary Members,	-	-	-	-	-	1,901
Total,						2,006



## CORRESPONDENCE.

The Secretaries of the Board are Rev. R. Anderson, Rev. David Greene, and Rev. William J. Armstrong. Communications relating to the Missions and General Concerns of the Board, may be addressed,

*Secretaries of the A. B. C. F. M.*

*Missionary Rooms, 28 Cornhill, Boston.*

Donations and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the *Missionary Herald*,) should be addressed,

HENRY HILL, *Treasurer of the A. B. C. F. M.*

*Missionary Rooms, 28 Cornhill, Boston.*

## GENERAL AGENTS.

These Agents will co-operate with the pastors of churches, with the Agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries and the amount of pecuniary means for diffusing the knowledge and influence of the Gospel throughout the world.

*Maine, New-Hampshire, and Vermont.*—Rev. RICHARD C. HAND, Concord, N. H.  
*Massachusetts, R. Island, and Connecticut.*—Rev. HORATIO BARDWELL, Oxford, Ms.  
*State of New-York.*—Rev. CHAUNCEY EDDY, Utica.  
*New-Jersey, Pennsylvania, Delaware, and Maryland.*—Rev. DAVID MAGIE, Elizabethtown, N. J.  
*Western Reserve and Michigan Territory.*—Rev. HARVEY COE, Hudson, Ohio.  
*Western States.*—Rev. ARTEMAS BULLARD, Cincinnati, Ohio.  
*Virginia and North Carolina.*—Rev. JACOB D. MITCHELL, Richmond, Va.  
*South Carolina, Georgia, and East Tennessee.*—

## RECEIVING AGENTS OF THE BOARD.

David S. Whitney, Northampton, Ms.	James Gray, Richmond,	} Virginia.
Jesse Talbot, Brick-church chapel, Nassau-street, New York.	Rev. A. Converse, do.	
Nathaniel Davis, Albany,	John W. Paine, Lexington,	} Tennessee.
Jedidiah Tracy, Troy,	Rev. T. J. Hall, Farmington,	
Abijah Thomas, Utica,	Cowan, Bias & Co., Memphis.	} Illinois.
Henry Ivison, Jr., Auburn,	William H. Brown, Chicago,	
Charles A. Cook, Geneva,	Rev. Milton Kimball, Jacksonville,	} N. Carolina.
Ebenezer Ely, Rochester,	Harvey Leet, Fayetteville,	
Hiram Pratt, Buffalo,	James Adger, Charleston, S. Carolina.	} Ga.
Augustus Eaton, do.	Samuel D. Corbitt, Savannah,	
William T. Truman, Cincinnati,	Blodget, Fleming & Co., Augusta,	} Alabama.
T. P. Handy, Cleveland,	Wm. L. Mitchell, Esq., P.M. Athens,	
Henry Brown, Brownhelm,	Hall & Prentice, Mobile,	} Louisiana.
Rev. Harvey Coe, Hudson,	Thomas Limrick, Tusculumbia,	
Russel Clark, Ashtabula,	Wm. W. Caldwell, N. Orleans,	} Arkansas Ter.
William Slocumb, Marietta,	Jesse Brown, Little Rock,	
Peter Patterson, Chillicothe,	Joshua B. Brant, St. Louis, Missouri.	} Michigan Ter.
Henry Perkins, No. 134 Chesnut-st. Philadelphia, Pa.	E. P. Hastings, Detroit,	
Jacob Reinhard, Louisville, Ky.	J. L. Whiting & Co. do.	} N. Scotia.
Joseph Cowan, Staunton, Va.	A. & W. MacKinlay, Halifax,	





# MINUTES

OF THE

## TWENTY-SEVENTH ANNUAL MEETING.

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THE Twenty-Seventh Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the Lecture Room of the Central Church, in the City of Hartford, Connecticut, on the 14th, 15th, and 16th of September, 1836; at which were present :—

### CORPORATE MEMBERS.

CALVIN CHAPIN, D. D.  
HENRY DAVIS, D. D.  
ALEXANDER PROUDFIT, D. D.  
JEREMIAH DAY, D. D. LL. D.  
HON. WILLIAM REED.  
JOHN COTTON SMITH, LL. D.  
LEONARD WOODS, D. D.  
JOHN H. CHURCH, D. D.  
WILLIAM ALLEN, D. D.  
SAMUEL HUBBARD, LL. D.  
LYMAN BEECHER, D. D.  
HEMAN HUMPHREY, D. D.  
WARREN FAY, D. D.  
BENNET TYLER, D. D.  
DAVID PORTER, D. D.  
ELEAZER LORD, Esq.  
BENJAMIN M. PALMER, D. D.

JOHN CODMAN, D. D.  
THOMAS MCAULEY, D. D.  
JOHN NITCHIE, Esq.  
NATHAN S. S. BEMAN, D. D.  
THOMAS DEWITT, D. D.  
JOHN TAPPAN, Esq.  
HENRY HILL, Esq.  
HON. SAMUEL T. ARMSTRONG.  
ORRIN DAY, Esq.  
NOAH PORTER, D. D.  
ENOCH POND, D. D.  
Rev. DAVID GREENE.  
CHARLES STODDARD.  
Rev. SYLVESTER HOLMES.  
THOMAS P. ATKINSON, M. D.  
Rev. WILLIAM S. PLUMER.  
Rev. WILLIAM J. ARMSTRONG.

### HONORARY MEMBERS.

The following were present, belonging to the State of Connecticut :  
Rev. JOEL HAWES, D. D., Rev. HORACE BUSHNELL, Rev. C. C.  
VANARSDALEN, Rev. THOMAS H. GALLAUDET, NORMAN SMITH, Esq.,

REV. WILLIAM W. TURNER, Dea. AARON CHAPIN, Dea. AARON COLTON, Rev. HORACE HOOKER, BARZILLAI HUDSON, Esq., Rev. MARSHALL L. FARNSWORTH, of Hartford; Rev. NATHAN PERKINS, D. D. of West Hartford; Rev. NATHANIEL W. TAYLOR, D. D., Rev. LEONARD BACON, Rev. ELISHA S. CLEAVELAND, Mr. HENRY N. DAY, of New Haven; Rev. DANIEL HEMENWAY, of East Granby; Rev. JOSEPH HARVEY, D. D., of East Windsor; Rev. JAMES KNOX, of Norwalk; Rev. SAMUEL T. MILLS, of Chester; Rev. GERRISH BARRETT, Rev. CALEB J. TENNEY, D. D., of Wethersfield; Mr. SIMEON HART, EDWARD HOOKER, Esq., of Farmington; Rev. GEORGE A. CALHOUN, of Coventry; Rev. OTIS C. WHITON, of Canterbury; Rev. AARON HOVEY, of Saybrook; Rev. THOMAS PUNDERSON, of Huntington; Rev. JAMES BEACH, of Winchester; Rev. LYMAN STRONG, of Colchester; Rev. AARON DUTTON, of Guilford; Rev. WILLIAM CASE, of New Hartford; Rev. JEREMIAH MILLER, of Westbrook; Mr. SAMUEL PRENTISS, of East Hampton; Rev. DANIEL HUNT, of Pomfret; Rev. ISRAEL T. OTIS, of Goshen in Lebanon; Rev. STEPHEN A. LOPER, of Middle Haddam; Rev. TERTIUS S. CLARK, of Haddam; Rev. OTIS ROCKWOOD, of South Woodstock; Rev. JONATHAN COGSWELL, of East Windsor; Rev. MARK MEAD, Grassy Hill, Lyme; Rev. FREDERICK MARSH, of Winchester; Rev. ROSWELL WHITMORE, of Killingly; Rev. EDWARD HARRIS, of Windham; Rev. ERASTUS SCRANTON, of Burlington; Rev. JOHN R. CRANE, of Middletown; Rev. JOSEPH E. CAMP, of Northfield in Litchfield; Rev. THEOPHILUS SMITH, of New Canaan; Rev. JOSEPH HURLBURT, of New London; Rev. SAMUEL H. RIDDELL, of Glastenbury; Rev. ZEBULON CROCKER, of Upper Middletown; Rev. ZOLVA WHITMORE, of North Guilford; Rev. CHARLES THOMPSON, of Humphreysville; Rev. JOAB BRACE, of Newington; Rev. ABEL McEWEN, of New London; Rev. DAVID L. OGDEN, of Southington; Rev. SHUBAEL BARTLETT, of East Windsor; Rev. LAURENS P. HICKOK, of Litchfield; Rev. JOEL W. NEWTON, of Norwich; Rev. FRANCIS D. ROBBINS, of Enfield; Rev. CHARLES A. GOODRICH, of Worthington; Rev. WILLIAM ELY, of North Mansfield; Rev. CHAUNCEY WILLCOX, of North Greenwich; Rev. ORSON COWLES, of Muddy Brook, Woodstock; Rev. DAVID L. PARMELEE, Bristol; Rev. CHARLES WALKER, of Windsor; Rev. BENNET NORTHRUP, of Manchester; Rev. JAMES M. McDONALD, of Worthington; Rev. EZEKIEL MARSH, of Ellington; Rev. RODNEY G. DENNIS, of Somers; Rev. ALPHA MILLER, of Andover.

From the State of Massachusetts :

Rev. HORATIO BARDWELL, of Oxford; Rev. JOSHUA N. DANFORTH, of Lee; WILLIAM PORTER, M. D., of Hadley; ETHAN ELY, Esq., of Longmeadow; Rev. LOAMMI I. HOADLEY, of Charlestown; Rev. ALFRED ELY, D. D., of Monson; Rev. CALEB KNIGHT, of Washington; Rev. WILLIAM COGSWELL, D. D., of Boston; DAVID MACK, Jr., Esq., and Rev. NATHAN PERKINS, Jr., of Amherst; Rev. GEORGE TRASK, of Framingham; Rev. FRANCIS HORTON, of Brookfield; Rev. SAMUEL A. FAY, of Northampton; Rev. THOMAS SNELL, D. D., of North Brookfield; Rev. JOHN FERGUSON, of Whateley; Rev. ERASTUS MALTBY, of Taunton; Rev. NEHEMIAH ADAMS, of Boston; Rev. ORRIN FOWLER, of Fall River; Rev. RODNEY A. MILLER, of Worcester;



Rev. JOHN H. BISBEE, of Middlefield; Rev. MARTYN TUPPER, of Brookfield; Rev. ABRAHAM C. BALDWIN, of Springfield; Rev. MORRIS E. WHITE, of Southampton; Rev. CORBAN KIDDER, of Saxonville; Rev. DORUS CLARKE, of Springfield; Rev. BANCROFT FOWLER, of Northfield; Rev. SEWALL HARDING, of Waltham.

From the State of Vermont:

Rev. HOSEA BECKLEY, of Dummerston.

From the State of New Hampshire:

Rev. RICHARD C. HAND, of Concord.

From the State of Maine:

Rev. BENJAMIN TAPPAN, D. D., of Augusta.

From the State of Rhode Island:

Rev. HENRY DUMONT, of Newport.

From the State of New York:

Rev. GORHAM D. ABBOTT, Rev. ABSALOM PETERS, D. D., and KNOWLES TAYLOR, Esq., of New York City; A. CROSBY, of Cambridge; Rev. F. D. WARD, of Rochester; Rev. CHAUNCEY EDDY, of Saratoga Springs.

From the State of New Jersey:

Rev. ASA HILLYER, D. D., Orange; Rev. NICHOLAS MURRAY, and Rev. DAVID MAGIE, of Elizabethtown; Rev. EBENEZER SEYMOUR, of Bloomfield; Rev. WILLIAM BARTON, of Woodbridge; WILLIAM B. BENTON.

From the State of Pennsylvania:

Rev. SYLVANUS HAIGHT, of Roxbury.

From the State of South Carolina:

Rev. GEORGE HOWE, of Columbia.

From the State of Tennessee:

Rev. BENJAMIN LABAREE, of Columbia.

From the State of Georgia:

Rev. S. W. MAGILL, of Bryan County.

From the State of Ohio:

Rev. GEORGE E. PIERCE, of Hudson.

The number of Corporate Members present was thirty-four; and the number of Honorary Members, one hundred and nineteen;—in all one hundred and fifty-three.

At ten o'clock, A. M., the chair was taken by Hon. John Cotton Smith, President of the Board, and the meeting was opened with prayer by the Rev. Sylvester Holmes.

The Minutes of the last annual meeting were read by the Recording Secretary.

Charles Stoddard, Esq., was appointed Assistant Recording Secretary.

#### COMMITTEES APPOINTED.

Rev. Drs. Hawes and Fay, and Henry Hudson, Esq., were appointed a committee to make arrangements for the public meetings to be held during the session.

Hon. Samuel Hubbard, Eleazer Lord, Esq., and Rev. Dr. DeWitt, were appointed a committee to consider the expediency of electing new

members of the Board; and, if deemed expedient, to report suitable persons, and also to report a list of officers for the ensuing year.

The several parts of the Annual Report of the Prudential Committee were referred to committees, as follows :—

That part relating to the missions in Africa and Europe, to the Rev. Drs. Proudfit and Tappan, and Hon. William Reed.

That part relating to missions in Western Asia, to Rev. Drs. Woods, Noah Porter, and David Porter.

That part relating to missions in Southern Asia, to Rev. Drs. Tyler, Palmer, and Rev. Hollis Head.

That part relating to missions in Eastern Asia and Oceanica, to Rev. President Day, Rev. Professor Pond, and Rev. Mr. Bardwell.

That part which relates to missions among the Southwestern Indians, to John Nitchie, Esq., Rev. Dr. Church, and Rev. Mr. Hemenway.

That part which relates to missions among the Northwestern Indians, to Orrin Day, Esq., Rev. Dr. Hillyer, and Anson G. Phelps, Esq.

That part which relates to the Home Department, together with the Conclusion, to Rev. Drs. Humphrey and Beecher, Rev. Messrs. Plummer, Bacon, and Eddy.

Rev. Dr. McAuley, and Rev. Messrs. Magie and Armstrong were appointed a committee to report a place for the next meeting of the Board, and also to nominate a first and second preacher for the occasion.

#### REPORTS OF THE TREASURER AND OF COMMITTEES.

The report of the Treasurer was read, with the certificates of the auditors, and was accepted and approved.

The Annual Report of the Prudential Committee was read by the Secretaries during the first day of the meeting, and delivered into the hands of the committees appointed on the several parts of it, who subsequently reported in favor of its adoption. The whole report was then approved, and ordered to be printed, with the report of the Treasurer, under the direction of the Prudential Committee.

The committee on the place of the next annual meeting of the Board, &c., made a report, in which they recommend that the next annual meeting be held in the city of Newark, New Jersey, and nominated Rev. John McDowell, D. D., of Philadelphia, for preacher on the occasion, and Rev. Heman Humphrey, D. D., President of Amherst College, as substitute, in case of his failure.

The committee on new members and officers recommended to the Board to elect LEVI CUTTER, Esq., of Portland, Maine; Hon. THOMAS S. WILLIAMS, and HENRY HUDSON, Esq., of Hartford, Connecticut; and HENRY DWIGHT, Esq., of Geneva, New York; who were subsequently elected by ballot. They also nominated the officers of last year for re-election,

The committee to make arrangements for the public religious services, reported, and meetings were held conformably to their recommendation.



## RESOLUTIONS ADOPTED.

Resolved, That it be referred to the Prudential Committee to consider the expediency of appointing an additional secretary, to reside in the city of New York; and if they shall deem it desirable, that they be authorised to make a temporary appointment till the next annual meeting of the Board, and to define the duties of the office.

Resolved, That the Prudential Committee be authorised to make arrangements for a meeting, in the name and in behalf of the Board, in the city of Boston, at the time of the annual meetings of benevolent institutions in that city, during the month of May of each year.

Resolved, That the Recording Secretary present the thanks of the Board to the Rev. Dr. Codman, for his very appropriate and able sermon delivered last evening; and that a copy of the same be requested for publication by the Prudential Committee.

Resolved, That an Assistant Recording Secretary be appointed, in connection with the other officers of the Board.

The Committee on that part of the Report which relates to the Home Department and the Conclusion, and who took into consideration the existing deficiency in the Treasury, reported the following resolutions, which were discussed at length, and with great interest, and unanimously adopted by the members of the Board, and then by request they were laid before the audience, who appeared unanimously to express their concurrence by rising.

1. Resolved, That those parts of the Report of the Prudential Committee which relate to domestic operations and to plans for future effort be accepted and approved.

2. Resolved, That the blessing of God upon past efforts, the openings which Divine Providence is making for more extended operations in all parts of the unevangelized world, the continually increasing facilities for energetic action, the rapidly augmenting wealth which is intrusted by the Head of the Church to his professed friends and followers in this land, and the multiplying numbers of qualified laborers who are offering themselves to the missionary work, ought to be considered by all Christians in these United States, as calling them, in the name of God, and in behalf of a dying world, to more enlarged plans and hopes, to more earnest prayer, and to more vigorous and self-denying efforts for the extension of the Gospel.

3. Resolved, In view of the signs of the times, and of the promises of God, that the day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations based upon the expectation of its speedy accomplishment.

4. Resolved, That the present necessities of the Board, in order to meet the deficiencies of the past year and the ordinary expenses of the current year, and to send out the forty families now accepted, have brought upon us the responsibility of deciding whether we shall recede from the career upon which we have so auspiciously entered, or with still accumulating energy, move onward to the consummation of the work.

5. Resolved, That to meet this crisis, and much more to enable the Committee to fill up the outline of effort marked out by the providence of God, there is demanded a new and enlarged style of giving to the missionary cause, and a new sense of responsibility on the part of pastors of churches and individuals, to bring out the consecrated resources for the speedy conversion of the world.

6. Resolved, That it be recommended to the Prudential Committee to make such arrangements at the Rooms, as shall permit some of the Secretaries to travel considerably during the ensuing year, for the purpose of aiding in the collection of funds; and that a committee be appointed to draft an address to the churches, to be published under the direction of the Prudential Committee, stating the present prospects and plans of the Board.

7. Resolved, That our dependence is on the great Head of the Church, and on him alone, for his blessing, without which all our plans will be nugatory and our efforts futile; and that, with the God of all grace to depend upon, and acting under the promise of a covenant ordered in all things and sure, there is no ground for despondency; but, on the contrary, there is a loud call upon us to humble, hearty, and unshaken confidence in the success of the glorious cause in which we are engaged.

#### RELIGIOUS SERVICES.

The meeting was opened with prayer by the Rev. Sylvester Holmes; and on the succeeding days of the session by Rev. Dr. Perkins and Rev. President Allen; and closed with prayer by Rev. Dr. Church.

On Wednesday evening, the 16th, the annual sermon before the Board was preached in the Central Church by the Rev. John Codman, D. D., of Dorchester, Massachusetts, from Matthew x. 8—*Freely ye have received, freely give.*

The Lord's supper was administered to the members of the Board, and a large assemblage of ministers and of church members from the city and vicinity, on the afternoon of Thursday. The services were in the Central Church, and were performed, in conformity with the recommendation of the committee of arrangements, by Rev. Drs. Humphrey, Dewitt, Beman, and Proudfit, aided by the pastor.

On the evening of the same day, a public meeting, in furtherance of the objects of the Board, was held in the same house, at which the president of the Board occupied the chair; and, after appropriate devotional exercises, extracts from the annual report were read, and addresses were delivered by the Rev. Messrs. Read and Abeel, missionaries of the Board returned from foreign lands, Rev. Mr. Plumer and Rev. Dr. Beecher. In the progress of the meeting, the embarrassments of the treasury were laid before the audience, and also the fact that a large number of mission families are now under appointment, who must be detained in this country, if the receipts of the Board shall not be greatly increased; and at the close of the meeting persons present gave in subscriptions to be paid within the year and through the ordinary channels, sums amounting in the aggregate to above twelve thousand dollars. Others pledged themselves to endeavor to raise



within the sphere of their influence respectively, during the year, sums to about the same amount.

Votes of thanks were adopted, and ordered to be presented by the Recording Secretary to the First Church and Congregation in Hartford, for the use of their lecture room and house of worship; to the choir of singers for their services; and to those families and individuals whose hospitality and kindness have been enjoyed by the members of the Board during the session.

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OFFICERS OF THE BOARD.

The following persons were elected officers of the Board, for the year ensuing, viz.

JOHN COTTON SMITH, LL. D., *President*;

STEPHEN VAN RENNSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;

CHARLES STODDARD, Esq., *Assistant Recording Secretary*;

SAMUEL HUBBARD, LL. D.

WARREN FAY, D. D.

Hon. SAMUEL T. ARMSTRONG,

CHARLES STODDARD, Esq.

JOHN TAPPAN, Esq.

DANIEL NOYES, Esq.

} *Frudential Commiltce*;

Rev. RUFUS ANDERSON,

Rev. DAVID GREENE,

Rev. WILLIAM J. ARMSTRONG,

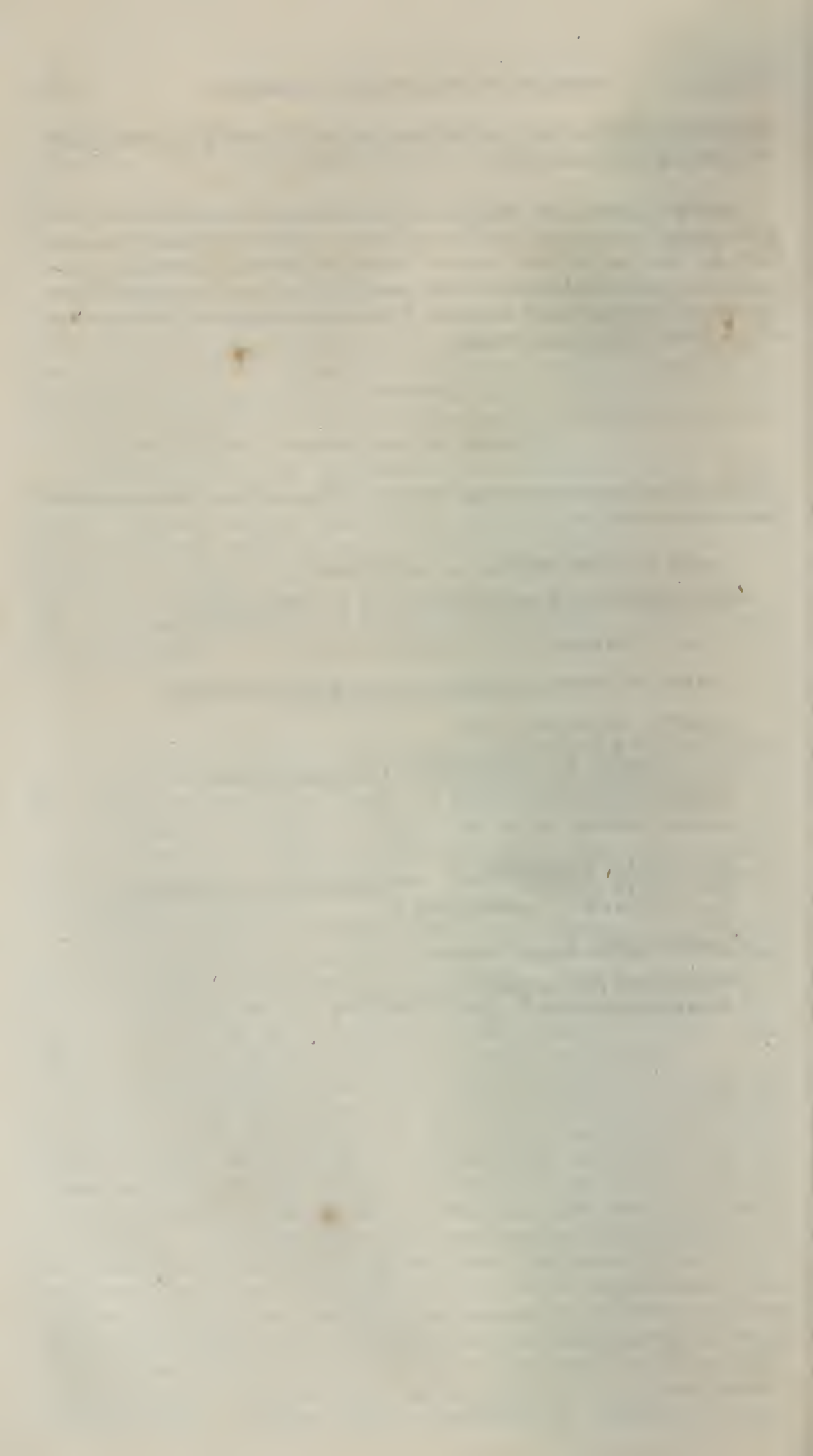
} *Secretaries for Correspondence*;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq.

CHARLES SCUDDER, Esq.

} *Auditors.*





TWENTY-SEVENTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

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MR. PRESIDENT :

They who enjoyed the privilege of attending the last meeting of the Board, will not soon forget its connection with the last earthly triumphs of mercy in one of our associates, whose voice, publishing salvation, had so often filled the place of our meeting. Three days after that meeting the Rev. William Nevins, D. D. rested from his labors. Another member of the Board, the Rev. William McMurray, D. D., of New York, was called away from the service of Christ in his kingdom here, before the close of the following week. Recently we have heard of the departure, full of years and ripe for heaven, of Robert Ralston, Esq., of Philadelphia, one of the earliest patrons of foreign missions in the churches of our land, and a member of the Board since 1812.

Thus our fellow laborers pass away from us. But their interest in our great work cannot die. "The nearer I am to the eternal world," said the dying Nevins, "the more I love the cause of missions."

Compared with that which preceded it, the year that has just closed has been marked by the merciful providence of God, in sparing the lives of our brethren who labor among the heathen. Yet have we to record the removal by death of Mr. William C. Sampson, of the Mahratta mission, and of seven female assistant missionaries; Mrs. Todd and Mrs. Hall of the mission to the Tamul people, Mrs. Grout of the mission to the Zoolahs, Mrs. Arms of the mission to the Indian Archipelago, Mrs. Palmer of the Arkansas Cherokee mission, Mrs. Requea of the Osage mission, and Mrs. Satterlee of the mission to the Pawnees. All these, except Mrs. Palmer, were called away at their entrance upon the work to which they had devoted their lives. The gracious Redeemer saw what was in their hearts, and accepted, we doubt not, that desire to serve him which his own spirit had created.

## **Domestic Operations.**

The domestic operations of the Board have been conducted during the year upon principles and plans previously approved. At the Missionary Rooms the amount of labor to be performed steadily increases, in proportion to the diffusion of a missionary spirit in the churches, and the enlargement of our work in the unevangelized world. With the exception of an occasional absence of a few days on business of the Board in other places, and in one instance of six weeks, all the secretaries have found full employment in the business of their respective departments at the Rooms.

In the period under review, the only important change in our system of agencies has been in that for the southern district of New England. The Rev. Mr. Bardwell, who has filled that agency with much acceptance for some years, made a communication to the Committee in March last, in which he expressed his belief that the churches in his agency, and their pastors, were prepared to sustain the cause of foreign missions without the constant labors of an agent. At the same time, he proposed to take the pastoral care of a church in the central part of the district, where he might still retain his agency, correspond with ministers, attend the annual meetings of auxiliary societies, and exercise a general supervision of the work in the churches among which he has been accustomed to travel for the promotion of that object. The church in Oxford, which had invited Mr. B. to settle as their pastor, gave their express consent to this arrangement; and he offered to perform these services without any pecuniary compensation. As it has ever been the purpose of the Committee to dispense with the labors of agents so soon as the state of missionary feeling and effort in the churches will permit; and as the churches in the southern district of New England, having been organized for this work more fully and at an earlier period, are probably better prepared to do their duty in it, without the labors of an agent, than any other body of churches connected with the Board, the Committee approved of Mr. Bardwell's plan, and consented to the proposed arrangement. He is now supported by the church of Oxford as their pastor, while he still retains his relation to the Board as their permanent agent for the southern district of New England. Sufficient time has not yet elapsed to test the expediency of this measure. It is for the ministers and Christians in that highly favored portion of the church to say, whether the first example of supporting this cause, and bearing it forward on an extensive scale, in the regular operation of the ordinary means of grace, shall be exhibited by them. Thus far the prospect is encouraging.

In the northern district of New England, the Rev. R. C. Hand has prosecuted the labors of his agency as heretofore. He states, in a late communication, that he has every where been kindly received



by the churches; that in most cases they have cheerfully contributed a greater amount this year than the last; and that the spirit of inquiry as to the duty of personal consecration to the work of foreign missions, is aroused and extended among the churches, more than he has ever known it to be before.

In the State of New York, the Rev. Chauncey Eddy, general agent of the Board, and his associate, the Rev. F. E. Cannon, have pursued their work during the year with diligence and success. The amount paid into the treasury of the Board from that agency has been greater, by several thousand dollars, than in any former year; and this, while a variety of causes have operated to lessen the contributions of the friends of missions there. An increasing number of young persons, of both sexes, have offered themselves to be sent forth as laborers into the wide field of missionary toil. And many more, in various stages of their preparation for the work, are known to be looking forward to it.

In his report, Mr. E. thus sums up the nature and object of the labors of the year:—

The great object I had before me in the previous years of my agency, to bring the churches in this State into a system of action for the different objects, being about completed, I have this year given more attention and devoted more time to finding suitable persons for missionaries and assistant missionaries, to learning the character and qualifications of those who have offered themselves, and to visiting institutions of learning, to stir up a missionary spirit in them, and to form societies of inquiry. At the times appointed by the ecclesiastical bodies for making their annual collections for the Board, in different parts of the State, it is an important object with me and my assistant, either to see the presiding minister of every congregation, or to address him by letter, in order to make it sure that he shall call upon his people, at the time, for their contributions, giving him the pleas which the circumstances of the world and of the cause require to be urged. In this visit or address, the success of the cause, its circumstances and prospects, the facilities, means, and encouragements for enlarging the operations, and the consequent necessity for more funds in order to do it, the value of the monthly concert, how to make it interesting and profitable, so as to secure the attendance of the prayerful; the importance of circulating the *Missionary Herald* for the benefit of christians as well as profit to the cause; the necessity of searching out suitable young men and youth, to be started in a course of preparation for the ministry, and things of this kind are made the subjects of conversation. By this means the hearts of many are stirred up, so that they appeal with spirit to the people, who would otherwise have suffered the subject and time to pass unobserved. In this way, an annual effort, in addition to the monthly concert collections, has been secured in nearly all the churches in the State. We ourselves preach and take subscriptions in two, and generally three congregations every Sabbath. And we also make the most of New Year's day, the first Monday in the month, and all special occasions, but we can seldom collect any considerable congregations on an ordinary day or evening of the week."

In the district comprising the States of New Jersey, Pennsylvania, Delaware, and Maryland, little has been done in the way of agency during the year. And less has been paid into the treasury of the Board from that district than in former years. It was stated in the last report, that the Rev. D. Magie had consented to act as the permanent agent of the Board in that field, retaining his pastoral charge and devoting three months in each year exclusively to the duties of his agency. Subsequently to the meeting of the Board, Mr. M. was

able, during the fall and winter, to give but a small portion of his time to the business of the agency, and early in the spring he signified to the Committee his purpose to resign, expressing at the same time his readiness to let his name stand on our list of agents, and to do such service for the cause as he might find consistent with other duties, until a successor could be obtained.

Since that time the Committee have diligently sought a suitable person to fill that important agency. Recently a preliminary appointment has been made. Whether it will be accepted is not yet known.

At the annual meeting of the Central Board of Foreign Missions at Prince Edward co., Va., in October last, the Rev. J. D. Mitchell was elected corresponding secretary of that Board. Soon after, he was appointed general agent of this Board for the States of Virginia and North Carolina and the District of Columbia, in conformity with a provision in the constitution of the Central Board, by which it co-operates with the American Board of Commissioners for Foreign Missions. Mr. Mitchell has found much encouragement in the arduous duties of his office. He speaks of a growing interest in the cause, indicated by more prayer and larger contributions, as almost universal in his agency. Important aid, both in labors and contributions, has been received from that Board. It may be mentioned here, as a pleasing illustration of the missionary feeling in that quarter, that, at the meeting just referred to, nearly three thousand dollars were contributed, in sums of fifty and one hundred dollars each, by a spontaneous and wholly unlooked for movement of individuals present at the meeting.

The Rev. Edwin Holt, who, at the date of the last Report, filled the office of secretary of the Southern Board of Foreign Missions, and general agent of this Board for South Carolina, Georgia, and East Tennessee, resigned these appointments in May last, having accepted a call to a pastoral charge. As that Board holds a relation to us similar to that of the Central Board, the Committee have awaited their action in the choice of a secretary, previous to their appointment of an agent for that district. The vacancy still exists, but will probably be filled after the next meeting of that Board in November. Meantime, though the post of secretary and agent has been vacant so many months, the amount of contributions from that Board during the year, has been twice as great as during both the previous years of its existence.

The Foreign Missionary Society of the Valley of the Mississippi has pursued its work during the year with zeal and success. Its secretary, who is also our general agent for that field, the Rev. A. Bullard, has been very successful in exciting an interest in foreign missions in the principal seminaries of learning of different grades, and for both sexes, throughout that wide region. In many of these institutions societies for inquiry on the subject of missions have been



happily organized, and valuable missionary libraries have been obtained for such societies, partly by their own contributions, and partly by donations from generous friends of the cause in the Atlantic States. The importance of such movements in that vast and growing population, and in their prospective influence upon the conversion of the world, can scarcely be appreciated too highly. During the last winter and spring, Mr. B. made an extensive tour through the south and southwest. Every where he was kindly received. In many places liberal contributions were made to the cause. Very extensively a disposition was shown to co-operate cordially with the Board in its great work. The same increasing interest in the cause of missions, and readiness to contribute to its support, have been evinced in the synod of the Western Reserve, and in the State of Michigan, where the Rev. Harvey Coe has been associated with Mr. Bullard, and in Illinois and Missouri, where he has been aided by Rev. Mr. Kimball.

From all our agents, in every part of the country from which the resources of the Board are derived, we continue to receive assurances of the readiness of the churches to contribute far more to this cause than they have done. We are encouraged to believe that they are prepared to sustain any number of suitable laborers the Committee will send out, and to provide for any practicable and discreet enlargement of the various operations of the Board in the unevangelized world. It will be seen from the sequel of this report, that the time has come when the soundness of these views, and the correctness of such anticipations, must be put to the test.

Our fellow laborers of the Board of Missions of the Reformed Dutch Church have co-operated with us during the year with greatly increased energy and zeal. They have furnished nine of the laborers who have gone out to the work, and have contributed almost nine thousand dollars to the treasury of the Board. It is known that other young men of that church are prepared to offer themselves as missionaries, and the Committee do greatly rejoice in the rapid diffusion of the spirit of missions among our brethren of the churches connected with that Board.

The year under review has given increasing evidence that there are in the churches, and especially among the young men preparing for the ministry, a rapidly augmenting number who have consecrated themselves to the Lord as missionaries to the heathen. The number now under appointment is nearly twice as great as it was at the last meeting of the Board; and information already obtained, warrants the belief that many more will offer their services to the Board, during the ensuing year, than have in that which has just closed; unless, indeed, the failure of the churches to furnish the funds necessary to send out those already appointed, should discourage those who are looking forward with fond anticipations to the hour when they shall be prepared to say to the Committee, 'Here are we,

send us.' Such a failure would be disastrous indeed. But, when the friends of this cause have so long mourned over the fewness of the laborers, and besought the Lord of the harvest that *He* would thrust them forth, can we believe there will be tedious and embarrassing delay in providing means to send out those whom the Lord has thrust forth, and who are waiting to go "far hence to the Gentiles."

In the diffusion of information on the subject of missions, by means of the press, during the year, about 21,000 copies of the *Missionary Herald* have been put into circulation. Three thousand five hundred copies of the last Annual Report of the Board, together with the Annual Sermon, have been published. In addition to these, 20,000 copies of the *Quarterly Papers*, with engravings, and 30,000 of the *Missionary Papers* have been printed, and a much larger number of both widely distributed.

The receipts of the Board during the year ending July 31st, from all the ordinary sources of revenue, have amounted to \$176,232 15, and have exceeded those of the preceding year by \$12,891 96. It ought however to be remarked here, that the financial year which closed July 31, 1835, comprised but eleven months, so that in fact it cannot be said with propriety that there is any increase of the receipts of the Board during the year. The expenditures during the same period have amounted to \$210,407 54, exceeding those of the last year by more than \$47,000, and leaving a deficit against the treasury, including the debt of last year, of \$38,866 57. Where this large increase of expenditure has occurred, and whence it has arisen, will be distinctly seen in the sequel of this report.

For the printing and distribution of the Scriptures in foreign languages, under the direction of the missionaries of the Board, the treasurer has received the following appropriations from various societies:—

From the American Bible Society,	\$19,000
“ “ Philadelphia Bible Society,	1,500
“ “ Connecticut Bible Society,	1,000
	<hr/>
	\$21,500

And for the printing and distribution of tracts in like manner, the following sums have been received:—

From the American Tract Society,	\$16,400
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The whole amount received from societies is \$37,900; and the sum total expended by the Board for the propagation of the gospel during the past year is \$248,307 54.

Since the last Report, the Committee have dismissed at their own request from the service of the Board on account of health, changes in the missions, and other causes, three ordained missionaries, and



four male and nine female assistant missionaries, in all sixteen. To these add one male and seven female assistant missionaries removed by death during the year, and it appears that twenty-four laborers who were in the service of the Board at the close of the last year, have since been withdrawn from it.

Within the same period, the Committee have appointed twenty-seven missionaries, of whom one is also a physician, three other physicians, and fifteen male and thirty-three married and unmarried female assistant missionaries; in all seventy-eight.

And they have sent out to the several fields of labor enumerated, the following persons, viz:—

Rev. Robert O. Dwight, and Mrs. Dwight,  
Mrs. Catherine Winslow, wife of Rev. M. Winslow, } to the Tamul Mission.

Rev. William C. Jackson, and Mrs. Jackson, Trebizond.

Rev. James L. Thompson,  
Rev. John F. Lanneau,  
Rev. Story Hebard, and  
Miss Betsey Tilden, } to Syria.

Rev. Henry Spalding and Mrs. Spalding,  
Doct. Benedict Satterlee and Mrs. Satterlee,  
Mr. Abner D. Jones and Mrs. Jones,  
Mrs. Whitman, wife of Dr. Whitman,  
Mr. Grenville T. Sproat and Mrs. Sproat,  
Mr. William H. Gray,  
Mrs. Ely,  
Miss Alice,  
Miss Town,  
Miss L. G. Smith, } to the North American Indians.

Rev. Elihu Doty, and Mrs. Doty,  
Rev. Jacob Ennis and Mrs. Ennis,  
Rev. Elbert Nevius and Mrs. Nevius,  
Rev. Wm. Youngblood and Mrs. Youngblood,  
Rev. Samuel P. Robbins and Mrs. Robbins,  
Miss A. C. Condit, } to the Indian Archipelago.

Rev. Joseph S. Travelli and Mrs. Travelli,  
Rev. Matthew B. Hope,  
Doct. Stephen Tracy and Mrs. Tracy, } to Singapore.

Rev. Daniel Ladd and Mrs. Ladd, to Cyprus.

Rev. Nathan Benjamin and Mrs. Benjamin, to Greece.

Fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three.

And there are now under appointment, and most of them designated to their stations, to be sent out during the coming year, twenty-four missionaries, of whom one is a physician; three other physicians, fourteen male and twenty-three female assistant missionaries; in all sixty-four—a number twice as great as have ever been waiting to embark, at any previous meeting of the Board.

## Missions.

### WEST AFRICA.

#### MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*, and wife.  
(1 station, 1 missionary, and 1 female assistant missionary.)

Mr. and Mrs. Wilson have been graciously relieved from the attacks of fever mentioned in the last Report, and have entered upon the active duties of their mission. They enjoy good health. A boarding school, which it is hoped may grow into a seminary for native teachers and preachers, has been commenced with fifteen boys and four girls, some of them from beyond the Cavally river. The school is popular and more apply than can be received. Mrs. Wilson has also opened a school. Common elementary schools, however, cannot be multiplied until native teachers are provided. The preaching of the gospel will of course be commenced as soon as the language of the natives is acquired. Mr. Wilson has made progress enough in it to prepare a small elementary school-book, which was printed at Monrovia during a visit made by himself and Mrs. Wilson in December.

In November they both visited Rocktown, six miles distant by water, and eight or ten by land. The natives received them gladly, and repeated the request they had formerly made for a school. From the summit of the rock on which the town is built, Mr. Wilson saw thirteen native villages, containing perhaps five or six thousand souls. Rich meadows and shady groves gave great natural beauty to the whole scene.

Mr. Wilson has suffered much annoyance from the thievish habits of the natives; but through the judicious and decisive measures of Doct. Hall, late governor of the colony, these habits have been brought under some control.

The Committee are expecting to send another married missionary to Cape Palmas during the present autumn, together with a small printing establishment. A colored man, of competent education in other respects, is now learning the art of printing that he may take charge of the press.

For the purpose of introducing the gospel into the kingdom of the Ashantees, the greatest of the west African States, the Committee, at the suggestion of Mr. Wilson, have resolved upon sending a mission to Cape Coast Castle, with the leave of Providence, as soon as they can obtain suitable men for the purpose.

The late voyage of Doct. Hall up the Cavally river, which pours into the sea about fifteen or twenty miles eastward of Cape Palmas,



has given increased interest to our present mission. He found that river navigable for fifty miles, into a mountainous and populous region of country. Mr. Wilson has since ascended a part of the same river.

The latest date from this mission is July 20th, 1836. The last Report brought down the history to March 19, 1835.

## SOUTH AFRICA.

### MARITIME MISSION AMONG THE ZOOLAHs.

Alden Grout and George Champion, *Missionaries*; Newton Adams, M. D., *Physician*; Mrs. Champion and Mrs. Adams.

(2 missionaries, 1 missionary physician, and 2 female assistant missionaries.)

The last Report left these brethren at Cape Town, waiting for the termination of the Caffre war. This was not brought about without the violent death of Hintsä, the chief of the Caffres. Meanwhile the brethren were diligently employed, as they had opportunity, in doing good at Cape Town. A gift of £45 sterling from the church in Union Chapel under the care of Dr. Philip, to defray their expenses while at the Cape, is an honorable testimony alike to the Christian zeal and discretion of the American missionaries, and to the catholic and generous spirit of the donors.

The prospect of a successful entrance into the field to which these brethren had been destined, was at one time so dubious that some of their friends at the Cape were ready to believe that Providence directed their course into the interior; but they did not feel themselves at liberty to turn aside from the course prescribed for them without having first made the actual experiment of what could be done. In May they sent Doct. Adams to Graham's Town, to gain more certain information than could be obtained at Cape Town. Encouraged by the results of his inquiries, they sailed for Algoa Bay, near Bethelsdorp, in July, not without regret at parting with the valued friends among whom they had so happily spent the five previous months.

In December, having an opportunity to go to Port Natal in the Dove, a vessel which plies between Algoa Bay and that port, Messrs. Grout, Champion and Adams determined on a visit to the country of Dingaan, leaving their wives under the kind care of their missionary friends at Bethelsdorp and Port Elizabeth. They took with them competent interpreters. Sailing from Algoa Bay Dec. 7th they reached Port Natal on the 20th, after a tedious struggle with currents and head winds, and remained in the country till the 5th of February. Their arrival was at the close of the rainy season; and the month of January, which they spent in travelling, is esteemed

the hottest in the year. The country appears to be blessed with a salubrious climate.

About thirty white men then resided at Port Natal as hunters or traders. These received our brethren kindly, and furnished them with cattle for the wagon they had brought with them, notwithstanding a great scarcity of such animals. Dingaan's residence is about one hundred and sixty miles from Port Natal. For seventy miles, as far as the Umtogala river, they followed a road made by the hunters, part of it near the coast, and all over a deep, rich soil, covered with thick, long grass, often higher than a man's head. Beyond the river there was no road. The country is mountainous, but the mountains are fertile, and upon them the kraals of the inhabitants are generally situated. A fortnight brought them to Dingaan, who gave them a hospitable reception, and treated them with much attention and respect. The chief consented to their coming into his country, but influenced by that jealousy and apprehension of white men which with too much reason is prevalent in South Africa, he proposed that at first they should build their house and make their home at Port Natal, until he had time to see the effect of a school they were at liberty to open at his place of residence. To this they readily assented.

It was determined to leave Mr. Champion behind, to take care of the wagon, etc., and that he might erect a house for their families and make other necessary arrangements at Port Natal, while the other two brethren returned for their families and effects. Messrs. Grout and Adams travelled one hundred and twenty miles on foot, to be in readiness for the Dove on her return to Algoa Bay. Their voyage was now performed in three days. Mr. Grout found his wife ill beyond all hope of recovery. A tendency to consumption had been strongly developed on her arrival at Cape Town, but was checked by a genial climate and other causes. She died on the 24th of February, full of faith, and rejoicing that she had been counted worthy to leave her country and home on such an errand.

At the latest date, which was March 22d, the brethren having made arrangements for sending their stores and heavier effects to Port Natal by water, were on the point of commencing their journey in wagons to the field of their future labors. They expected to be six weeks on the way, but could devise no better means of transporting the requisite number of cattle for their future use, than going themselves by land.

The Committee, at the earnest solicitation of the mission, have resolved to increase the number of missionaries at Port Natal, as soon as Providence shall furnish the suitable men, and also to send out a small printing establishment. Two missionaries have already received their designation to this field.



## INTERIOR MISSION AMONG THE ZOOLAHIS.

Daniel Lindley, Alexander E. Wilson, M. D., and Henry J. Venable, *Missionaries*, and their wives.

(3 missionaries,—one a physician,—and 3 female assistant missionaries.)

The fact that these brethren commenced their journey into the interior on the 19th of March, 1835, was mentioned in the last Report, and also their arrival at Griqua Town, a station of the London Missionary Society, about half way to the place of their destination. They reached that place on the 16th of May, fifty-eight days after leaving Cape Town. In the hospitable families of the two resident missionaries at this place, Messrs. Wright and Hughes, they remained five months, and then proceeded onward to Kuruman, another station of the London Missionary Society, 110 miles northward of Griqua Town. So long a delay at the latter place was demanded by their cattle, whose feet were much worn with travelling, and who suffered greatly in consequence of the failure of the “early rains” of the country, which are expected to fall in September. What was thus made necessary, was also expedient for other reasons. The language of Mosalekatsi is not the Sichuana, as was stated in the last Report, but the Sitebeli. The two languages are similar in structure, and have many words in common, and many but little changed in form. The only person our brethren could hear of, short of the territory of Mosalekatsi, who spoke the Sitebeli, knew no other tongue than the Sichuana. Our brethren were strongly advised by Messrs. Wright and Hughes to remain at Griqua Town till they had gained some acquaintance with the Sichuana, that they might not be wholly at the mercy of their interpreter, and might the sooner commence the direct, independent preaching of the gospel. While here, they prepared a small spelling-book of Sitebeli words, which they resolved to print at Kuruman in the form of cards.

Mosalekatsi's residence is about two degrees south of the tropic of Capricorn. The latest date from this mission is Feb. 28th. Messrs. Lindley and Venable were then on the point of commencing a journey to Mosalekatsi, to make themselves and their object known to him. Doct. Wilson and their wives would meanwhile remain at Kuruman. They expected to be four months on this tour, and confidently anticipating the presence of the Lord and Savior at whose command they were traversing those African wilds, they cherished no fears of an uncivil reception from the barbarian chief.

## EUROPE.

## MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs, *Missionary*, and wife.

Nathan Benjamin, *Missionary*, and wife; on their way to the mission.

(2 stations, 3 missionaries, and 3 female assistant missionaries.)

Mr. and Mrs. Benjamin sailed from Boston, July 16th, in the schooner *Sea Eagle*. The particular place of their residence, whether Athens or Argos, will be determined after their arrival in Greece.

The prospects of substantial usefulness in this mission were perhaps never more encouraging than they are now. We are not indeed permitted to rejoice in view of the presence of the Holy Spirit to convert and sanctify the hearts of men; but the means of that mental illumination, which prepares the way for his gracious agency and usually precedes it, were never so rapidly and extensively diffused among the Greek people, as they have been the past year. Mr. King alone distributed by sale and gratuitously, during the year 1835, 2,656 copies of the New Testament and parts of the Old, in modern Greek, and 25,896 school-books and religious tracts. These were distributed in the Peloponnesus, in continental Greece, in Joannini, Thessaly, Macedonia, and the islands; and he could have disposed of many more had not his stock been exhausted. The schools of Greece, of which there are many, and the number is increasing, depend almost wholly on the presses of different missionary societies for their supply of books. It is not known that the government have yet published any books of this description, though a commissioner was appointed for this purpose soon after the arrival of the king. Lately the government has given Messrs. King and Riggs a formal permission to distribute books in all the villages of the kingdom. They propose to employ a well disposed, well educated priest, who has been under Mr. King's tuition, in the distribution of the scriptures in modern Greek. Agencies for the circulation of the scriptures, school books and tracts, will be multiplied as there shall be opportunity. Indeed, it is a leading object with the mission to make the scriptures in the vernacular tongue, a reading book, if possible, in all the schools. In no other way can the youth generally be made familiar with the contents of the word of God, or the nation be brought under its predominant influence. Mr. Riggs has prepared a series of questions in modern Greek on Genesis, which will facilitate the study of that interesting and instructive portion of sacred history. The questions have no doubt been printed ere this time. He has also prepared a series of maps in Greek, illustrating the science of geography, which



will be of great service to the schools. Perhaps there is no more valuable auxiliary to the gospel, in expanding and liberalizing the views and feelings of men, than the study of that science as it is now generally pursued.

The ecclesiastical government has issued a proclamation against the modern Greek version of the Old Testament from the original Hebrew, now in a course of preparation at Syra, under the superintendence of Mr. Leeves. The Septuagint is declared to be the only canonical version, and the only one admissible in the eastern church. This of course does not affect the circulation of the modern version of the New Testament, nor has it in fact prevented the sale of many copies of the Pentateuch since that time. It will however make it difficult to introduce the Old Testament into the schools.

Mr. King continues his gymnasium, though on a somewhat reduced scale for want of funds to sustain it on his original plan. It is no doubt one of the best, if not the very best, of the higher institutions of learning in Greece. Four of his more advanced pupils have come to this country to complete their education. They are promising young men, of exemplary deportment, and it is much to be wished that they might find munificent patrons who will ensure the accomplishment of the laudable object which brought them to the United States. There are general reasons, which are thought to be conclusive against the Board's assuming the expenses of their collegiate education in this country.

The Greek audience to which Mr. King regularly preaches on the Sabbath, varies from fifteen to about forty persons.

The school for girls connected with the station at Argos, contains upwards of forty pupils, and in the summer of last year Mrs. Riggs commenced an infant school of about 25 small girls.

Athens was severely visited with mortal disease in the summer and autumn of 1835, which was fatal to hundreds.

Since the foregoing was written, intelligence has been received that the king has recently issued a decree authorizing the establishment of a national bookstore connected with the royal printing press, which is to furnish all books on education to be used in the schools within the kingdom. A Greek newspaper printed at Athens boldly takes the ground that this is a first systematic attempt to shut out all light from Greece, and that it is a measure which the Greeks cannot and will not endure.

*MISSION TO CONSTANTINOPLE.*

William Goodell, H. G. O. Dwight, William G. Schauffler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Dwight, and Mrs. Schauffler.

*Assistants.*—One Greek, two Armenians, two Jews.

(1 station, 4 missionaries, 3 female assistant missionaries, and 5 native assistants.)

The population of Constantinople and its suburbs is estimated at upwards of a million, whether we base the estimate upon the public register of houses, or upon the records of the capitation tax. Such is the opinion of our brethren, who are in favorable circumstances to form a judgment. The four prominent classes among the inhabitants are Turks, Armenians, Greeks, and Jews. The mission is designed to operate more or less upon all of these classes, and rises in interest from year to year, especially in its relations to the Armenian people. Among these, peculiarly, there is a growing spirit of inquiry, not only about the truth as a matter of speculation, but after salvation through faith in the Lord Jesus Christ; nor is there any doubt that much of this may be referred to the agency of the Holy Spirit. The work of reform has been steadily advancing among the Armenians of Constantinople for three years past. The number who receive the scriptures as the only and sufficient guide in matters of faith and practice, is believed to be considerable already and to be increasing daily. What is more, there is a precious little company of disciples who have devoted themselves to the love and service of the Lord Jesus, and this company also is increasing. Some of these have been mentioned in a former Report. Hohannes and Senakerim continue to be faithful and efficient helpers. Among those more recently brought into the kingdom is an intelligent young priest. He has the charge of a school containing nearly 400 boys, with a number of assistants. Besides reading and explaining a chapter in the New Testament every day to his school, he has formed a class of twenty of his most promising scholars for the critical study of the New Testament, under his immediate direction.

It is remarkable that so many of the cases of hopeful conversion, through the blessing of God on the influence of the mission, are found among the clergy or the sons of the clergy. There are three or four priests, four sons of priests, and a grandson of a priest. Among the Armenians of Constantinople and vicinity, the clergy seem to be in advance of the people in preparation for the work of reform. Among the Greeks the reverse is true. This difference has been brought about by a salutary rule in the Armenian church in Constantinople, that no person shall be ordained a priest until he has gone through a course of preparatory study in the seminary of Peshimaljean, a name already familiar to the Board. Most of the young men just alluded to, were once the pupils of this teacher.



The high school or seminary, mentioned last year as having been established with principal reference to the Armenians, is regarded with much favor by the people. The seminary was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspatis, a Greek young gentleman educated at Amherst college, Mass.; who, much to the regret of the Committee, has since thought it his duty to turn his attention to the profession and practice of medicine, and has gone to Paris with a view to this object. The institution occupies a suite of apartments in the upper story of Mr. Goodell's house. A large central room is used for morning and evening prayers and for lectures, etc. Around this are five rooms opening into it, which are devoted to recitations. These upper apartments are occupied by the Armenian pupils, who are much the most numerous. The Greek pupils occupy a room below, which at first contained the whole school. The seminary is in Pera, and is under the general superintendence of Hohannes. In March it contained upwards of fifty scholars. The studies pursued, with the help of eight teachers, are the English, French, Italian, ancient Greek, Armenian and Turkish languages; grammar, composition, arithmetic, book-keeping, geography, astronomy, etc. etc. The seminary has been furnished with a valuable apparatus, adding greatly to the attractiveness and value of the education there acquired. The boys all board at home, and as most of them reside at a distance from the school, do not return at noon, but eat together a simple meal in a room appropriated to that purpose, each one bringing with him his own articles of food. One of them always asks a blessing at the beginning, and another returns thanks at the close of the meal. The object of this seminary is the same with that of the similar institutions established by the Board in connection with other missions: to raise up natives of the country, whom the grace of God shall qualify, to be teachers of schools, preachers of the gospel, and efficient laborers in other departments of usefulness. A thoroughly educated man, every way fitted to be a professor in the most distinguished of the colleges of this country, is needed to take the charge of this rising institution. A layman is to be preferred to a clergyman. Of the eight teachers at present employed, three are decidedly pious, and at least one of the students is hopefully so, and several more are in a tender and thoughtful state of mind. Mr. Schaffler has commenced instructing a small class in Hebrew, and recently a theological department has been attached to the school. Hohannes has a prayer-meeting with a few of the students every evening at his house, and a bible-class every Lord's day.

Besides the seminary, the mission supports a grammar-school of twenty-seven scholars in Constantinople, and a Lancasterian girl's school of forty-six pupils in Pera. This latter school is for the Greeks.

The appointment of a new patriarch for the Greeks, mentioned in the last Report, appears for a time at least to have been favorable to the cause of religious toleration. The Greek Lancasterian schools have been revived. Thirty are now in operation in the city and its vicinity, the origin of all which may be ascribed to the mission. They are wholly in the hands of the Greeks. A year ago, Mr. Goodell commenced a religious service at the house of a Greek gentleman, to be continued weekly. The service consists of the reading of the New Testament in course, with explanatory remarks. Mr. Goodell says the preaching in the Greek churches during the last winter was quite evangelical, to the surprise and encouragement of such of the Greeks as are sighing after a better state of things.

Nor has the spirit of religious inquiry among the Jews subsided. In spite of prisons and bastinadoes, thoughts about religion occupy the minds of some of them sufficiently to lead them to the most serious and appalling exposures to persecution. To account for this satisfactorily does not seem possible, if we overlook those influences of the Spirit which are so distinctly promised to the seed of Abraham in the latter days.

In addition to a revised version of the Old Testament in Hebrew-Spanish, which was mentioned in the last Report, Mr. Schaufler is preparing a lexicon in Hebrew and Hebrew-Spanish. He has commenced also a series of tracts in Hebrew-German. The psalms in Hebrew-Spanish were printing at a press belonging to an Armenian at Constantinople. On the 25th of December Mr. Schaufler administered christian baptism to a Jew from Germany, who took the name of Hermann Marcussohn. This is the first Jewish convert to whom he has administered baptism.

Mrs. Schaufler was brought very near the grave by sickness in the summer of last year. She has since been mercifully restored to health.

The eight Lancasterian schools which were originally established among the Turkish soldiers with the help of the mission, continue to prosper. They are supported and managed wholly by the Turks.

Two stated weekly meetings in the Turkish language, designed particularly for the young Armenian and Greek reformers, to whom this language is vernacular, are maintained by the mission. Mr. Schaufler takes the lead of one of them, in which the Messianic prophecies of the Old Testament are the principal objects of attention. Mr. Goodell takes the lead in the other, in which a critical and thorough examination is given to the gospel of John.

Panayotes, the pious and valued Greek assistant of the mission mentioned in a former Report, is employed under Mr. Goodell's direction, in revising for the press the translation of the scriptures into Armeno-Turkish, made by bishop Dionysius at Malta before the printing establishment of the Board was removed from that island. The New Testament, it will be remembered, was printed there at the



expense of the British and Foreign Bible Society. The whole bible will soon be in readiness for an edition at the expense of the American Bible Society. The version will be conformed to the original languages. Panayotes has also recently translated into the Turkish language a very full geography of the Turkish empire, prepared by Mr. Dwight, which it is hoped will be introduced into the schools of the Sultan.

Mr. Homes reached Constantinople on the 26th of December.

It may not be amiss to add, that while the stations of Broosa and Trebizond fall geographically under the head of the mission to Asia Minor, they are practically, for all purposes of business and administration, connected with the mission to Constantinople.

## WESTERN ASIA.

### MISSION TO ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.

One native helper.

SCIO.—Samuel R. Houston, *Missionary*, and wife.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

*Out-Stations*.—Demir Tash and Ghemlik.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 2 out-stations, 7 missionaries, 1 printer, 3 female assistant missionaries, and 1 native assistant.)

SMYRNA.—Our book manufactory for the Asia Minor and European missions is at Smyrna, and during the past year the facilities for multiplying books have been greatly increased. Mr. Hallock, the printer, visited this country to superintend the cutting of new founts of type which should be adapted to the taste of the Armenians, they having been rendered somewhat difficult to please on this point by the beautiful type employed in the books issued from the Catholic-Armenian press at Venice. Feeling the importance of placing our establishment at once in a situation to meet to the best advantage the increasing demands upon it, the Committee authorized Mr. Hallock to expend about five thousand dollars in punches, type, etc. for the Armenian, Greek, and Hebrew languages, and in materials for type and stereotype founderies, for printing, binding, etc. Besides the fount in Armenian, for which punches were cut by one of the best artists in this country, two founts of great beauty were obtained by the mission from Vienna, after Mr. Hallock's departure. The Armenian type will at once find full employment. Sarkis, a pious Armenian, eminent as a scholar in his own language, and accurate in his habits of thought, was sent from Constantinople to Smyrna to

assist Mr. Adger in correcting the press, and to be otherwise employed in the book-making department. The first work put to press was an Armenian and English grammar, prepared by Mr. Dwight, and much needed by the Armenian youth to enable them to acquire a knowledge of English, and to enter the world of thought which exists in that language. The book of Psalms in modern Armenian was nearly ready for printing at the latest date, having been rendered by Sarkis from the ancient language, under Mr. Dwight's supervision, and by him and Mr. Adger adapted to the Hebrew original; and the same native assistant had begun to render the book of Genesis into the modern dialect. Preparations were also making for printing a pocket edition of the Old Testament in the Turkish language, with Armenian characters, as soon as the founts were received from Vienna.

The books printed at the Smyrna press from July, 1835, to July of the present year, were as follows:

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. Pages.</i>
Alphabetarion,	132	4,000	528,000
Epitome of the Acts,	60	2,000	120,000
Armeno-English Grammar,	112	500	56,000
Peter Parley's Geography,	108	3,000	324,000
Watts's Catechism,	12	2,000	24,000
Extracts from Old Testament,	96	2,000	192,000
Scriptural Teacher,	116	2,000	232,000
History of Greece,	136	2,000	272,000
Questions on the Pentateuch,	38	1,000	38,000
Life of David,	64	2,000	128,000
Life of Samuel, the Prophet,	24	2,000	48,000
Armenian Spelling-Book,	48	500	24,000
Alphabetarion,	120	4,000	480,000
		<hr/> 27,000	<hr/> 2,516,000

The issues from June 12th, 1835 to July 1st, 1836, were 26,670 copies. The whole number of copies of the Alphabetarion printed is 39,000.

Mr. Temple states in a letter dated March last, that, since the year 1832, seven scripture histories, averaging about forty pages each, and amounting to 48,000 copies, have been published in modern Greek, at the expense of the American Tract Society, and nearly all have been distributed.

Mr. Adger has devoted himself diligently to the acquisition of the Armenian language, without suffering himself to be diverted from this leading object—a course which is earnestly to be recommended to every missionary during the first year or two after entering the field, otherwise his usefulness and his satisfaction in his labors as a missionary will, in the end, fall greatly short of the proper standard.

The mission has a school for Greek boys, which contained nearly a hundred scholars in March, and two schools for girls, which together had one hundred and fifty pupils. One of these schools for girls is taught by Mrs. Hallock.



A convention of missionaries was held at Smyrna in March last, consisting of Messrs. Temple, King, Goodell, Bird, Adger and Houston, to deliberate on the most suitable place for establishing a seminary for the Greeks. It was the opinion of these brethren that it should be placed either in Scio or Samos. The results of this meeting were in various respects of an important and interesting nature.

During the sitting of the convention, Mr. King preached two sermons, in the chapel of the Dutch consulate, in modern Greek. The audience consisted of about a hundred hearers, more than half Greeks. Mr. Bird, of the Syrian mission, who was present, remarks: "In hearing brother King preach, and seeing the apparent effect of the truth as it comes from his lips, I have become quite reconciled to his coming to the Greeks instead of the Arabs, and have been forcibly reminded of what was said to be a proverb about Chrysostom in his day, 'It were better for the sun to stop moving, than for him to stop preaching.'"

The Committee are looking for another printer and a book-binder to send to Smyrna. Mr. Hallock has more than he can do.

Scio.—Although Mr. Houston has been tried by opposition, he has been graciously sustained, and there is reason to believe that the opposition has been overruled for more good than evil. So may it ever be with the wrath of man, when it would shut out light from the oriental churches. Mr. Houston thought it best, however, at the respectful but earnest request of the civil authorities of the island, to relinquish for a season a small school he had opened for teaching the English language. This he did in January last as a peace-offering to the prejudices of the people. He had previously established three Lancasterian schools in advantageous positions, which, though known to be supported wholly or in part by him, were not molested. These had been established too, notwithstanding an ill-natured letter from the patriarch at Constantinople, intended to prevent him from instituting schools or circulating books. Such opposition is almost a matter of course, until the people know more respecting the nature and design of our operations among them. When it is seen that our aim is not to destroy their ecclesiastical institutions, nor to introduce the protestant religion as such, nor to form a new sect of any name; but to diffuse the holy scriptures, to revive the study of the scriptures, and to induce men to make them the guide of their lives, the foundation of their faith, and the criterion of their religion; when it is seen that our missionaries are not fiery controversialists, but meekly and constantly refer all their opinions and doctrines to the plain and obvious import of the inspired word, and that their lives are conformed to the rules which they prescribe for others; experience has shown that among the oriental christians they may confidently expect numerous open and secret supporters, who will moderate the

fury of opposition and facilitate their operations. Time enough has not yet elapsed to look for a full developement of these results at Scio, but some of them are beginning to appear. A well educated and intelligent young physician, a native of Scio, has connected himself with Mr. Houston, and zealously aids him in his labors, while the mission is obviously gaining in the confidence of the people.

Mr. Houston finds the climate of Scio to be in a high degree salubrious and agreeable, the heat of summer being tempered by a constant breeze from the water.

A missionary to be associated with Mr. Houston, is expected to embark soon after the meeting of the Board.

**BROOSA.**—The general state and prospects of this station are much the same as they were last year. The Armenian school, mentioned in the last Report, was suppressed through the unfriendly influence of the vartabed or chief of the Armenian priests. Mr. Powers now resides in the Armenian quarter of the city, and Mr. Schneider among the Greeks. The former has many trials through the agency of the vartabed. Mr. Schneider has a bible-class of Greek scholars, which he conducts in the Turkish language. Up to the present year there had been 1,162 bibles and testaments and 1,552 school-books distributed since the commencement of the station in July, 1834, besides religious tracts.

No regular schools are now kept open at Broosa by the mission, either for males or females; but the germs of such institutions are found in a class of five Greek boys, who were studying the English language with Mr. Schneider, and fifteen Greek girls who were attending to the rudiments of female education with Mrs. Schneider.

The out-station at Demir Tash had a Lancasterian school of 130 scholars; and the one at Ghemlik had another similar school of 40 pupils.

**TREBIZOND.**—Mr. Johnston has removed with his family to this station. The difficulties he experienced in securing a house on his former visit, suggested the propriety of applying to the Sultan for protection. A letter was very readily granted by the vizier ensuring to him the possession of his house, declaring the opposition which had been made to him contrary to the treaty of friendship between the United States and the government of the Sultan, and directing the pasha of the province to protect him and any other Americans who should reside at Trebizond, until an American consul should be appointed for that place. A visitation of the plague had been fatal to many hundreds of the inhabitants, and had interrupted Mr. Johnston's labors. He had succeeded in establishing a school in his own house.

Mr. and Mrs. Jackson sailed from Boston in the brig Massachusetts, on the 3d of December. They were detained some time at



Constantinople, and the Committee have not heard of their arrival at Trebizond.

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A missionary has been designated to the interior of Asia Minor, and the Committee trust it will please the Head of the church to permit them to commence a station there before the next annual meeting.

### MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, William M. Thomson, and Story Hebard, *Missionaries*; Mrs. Bird, Mrs. Smith, and Mrs. Thomson. Mrs. Dodge and Miss Rebecca W. Williams, *Teachers*.

Tannoos El Haddad, *Native Catechist*.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries*; and Mrs. Whiting.

CYPRUS.—(Connected with the Syrian mission.) Lorenzo W. Pease and James L. Thompson, *Missionaries*; and Mrs. Pease.

*On the way to Syria*.—Miss Betsey Tilden, *Teacher*.

*On the way to Cyprus*.—Daniel Ladd, *Missionary*, and wife.

(3 stations, 9 missionaries, 9 female assistant missionaries, and 1 native helper.)

Messrs. Thompson, Lanneau, and Hebard sailed from Boston in the brig Massachusetts, on the 3d of December, and reached Beyroot on the 14th of May. Miss Tilden accompanied Mr. and Mrs. Jackson in the same vessel as far as Smyrna, where she remained at the latest dates, waiting for a convenient opportunity for Syria. Miss Williams arrived at Beyroot on the 13th of November, and immediately relieved Mrs. Smith of a portion of her cares in the school.

This accession to the mission furnishes an associate for Mr. Whiting at Jerusalem, and may perhaps lead also to the commencement of a new station.

On the 3d of August, 1835, Mr. W. M. Thomson was married to Mrs. Abbott, widow of the late English consul for Syria, whose kindness to the mission the Committee have had frequent occasion to acknowledge in past years. From an early period in the history of the mission, she has given decisive evidence of attachment to the cause and kingdom of the Lord Jesus.

Mount Lebanon has been subdued by the pasha of Egypt without bloodshed, and the whole country of Syria is now disarmed and quiet, hoping, in sullen silence, for relief from abroad. Meanwhile it is a fact, in the providence of God, that almost every change in that part of the world, opens the door still wider for missionary efforts, and calls for fresh activity from those who take an interest in propagating the gospel. Lebanon is completely open. Missionaries

can go where they please. The Druze population in particular have been rendered accessible to the truth. They are frequently seen at the chapel of the mission. Mr. Bird preached every Sabbath to a small congregation of them, during his residence at Aaleih, on mount Lebanon, in the summer of last year. The young shekhs of the village were among the number present. The Druzes listened with great attention and seriousness, and received and read the New Testament and other religious books with eagerness. Their number is estimated at sixty or seventy thousand, and they are professedly the followers of Mohammed. It is supposed that many of them are really pagans, or at best very skeptical in respect to religious matters. The people of Aaleih entreated that a school might be opened in their village, and a similar request was received from a village in the neighborhood. Mrs. Dodge did in fact collect a very interesting school of girls, chiefly Druzes, in Aaleih.

The following table will exhibit the state of the schools in July 1835.

	Readers in the Scriptures.	Readers in small books.	Girls.	Total.
Five Schools, - - - - -	82	103	28	195
Mrs. Smith's school for girls, - - - - -		25	25	25
Mrs. Dodge's school for girls on Lebanon,		14	14	14
Greek school, - - - - -	13	17		30
Arab school at Tripoli, - - - - -	19	16		35
English Arab school,—study English and Geography, }				12
Total,	114	175	67	311

Mrs. Smith had fifty scholars during the previous six months. There were upwards of fifty writers in the schools. One of the schools, taught by Tannoos el Haddad, a pious native, in point of direct religious instruction will bear comparison with any common elementary school in America, and the good effect on the children is very apparent. There is also an Arabic Sabbath school of about twenty girls, chiefly from Mrs. Smith's school; and the mission was about commencing two schools for Druzes on Mount Lebanon, probably at the villages above referred to.

A seminary or high school was commenced some months since. The estimated expense of each scholar for boarding, clothing, etc., for a year, is from thirty-five to forty dollars. For important reasons the pupils are to lodge, eat and dress in the style of the country. The course of study will embrace, (1.) The Arabic language, to be thoroughly and grammatically studied through the whole course; thus furnishing writers, speakers, instructors, and translators. (2.) The English language which will form an important part of the whole



course. It is now a popular study, and will probably become more and more so. The grand object will be to put the scholars in possession of the knowledge and piety contained in that language. (3.) Geography and astronomy. (4.) Civil and ecclesiastical history with chronology. (5.) Mathematics, as far as books can be obtained for the purpose. (6.) Rhetoric, which in the Arab sense is a popular study. (7.) Natural and moral philosophy. (8.) Composition and translation. (9.) The bible, to be regularly studied through the course. Combined with the study of the bible will be that of natural theology. (10.) Sacred music. In all these departments, there is a great and in some an entire deficiency of books. The seminary and the press, however, with the divine blessing upon the labors of the mission, will gradually supply the demand. To the seminary also, under God, must we look for native assistants to send out among the villages in the mountains and elsewhere, to read and explain the scriptures, exhort, and, where it shall be practicable, to hold prayer-meetings. The mission has, with encouraging success, made trial of Tannoos in this service, who has been already mentioned, though he needs more knowledge and experience.

The printing establishment, which was introduced into Syria two years ago, is now brought before the Committee by the mission with urgent claims for its enlargement. This, and the press of the Church Missionary Society at Malta, and the press of the British and Foreign Bible Society in London, are the only ones employed in printing evangelical or elementary school-books in Arabic, a language spoken probably by more than thirty millions of people. At the same time, suitable elementary books can be found in none of the departments of education, and nearly all are needed at once, as well as books of christian doctrine and devotion. It is said also by the mission to be a fact that there is no Arabic type in existence which is adapted to the taste of the Arabs; that is, none conformed to the most approved standard of Arabic caligraphy; for it is doubtless known to the Board that the Arabic language has no printed character in distinction from the written. It is proposed, therefore, as a preliminary measure of much importance, that two founts of type be cast in perfect imitation of models which Mr. Smith has been at great pains to collect, and which are much admired by the best judges in Syria. The matrices being made, several founts may be made from them, and different institutions thus enabled to print books, the typography and general aspect of which will be so much the more pleasing to the Arabs, as they are difficult to be suited in these matters. It may be necessary and worth while for Mr. Smith to visit the United States for this purpose.

At Jerusalem Mr. Whiting has found much encouragement to distribute books and tracts among the numerous pilgrims who annually and from all quarters visit the holy city. The greater part were sold. A little more than a year ago, having succeeded in procuring

a teacher, he opened a school. At the same time a few Moslem girls were sent by their parents to Mrs. Whiting to be taught to read and sew.

A deeply interesting case occurred among the Druzes, in the early part of the present year. The Druzes are by profession Mohammedans, and are recognized as such by the laws of the country, and according to law the penalty is death for renouncing the Moslem faith. A Druze declared himself a convert to the christian religion through the labors of our brethren at Beyroot, and openly and boldly professed himself a christian. He was seized and imprisoned by the governor of Beyroot, but remained firm in the purpose to die rather than deny the Lord Jesus. He was observed to spend much time in prayer. Meanwhile his case was made known to an officer next in authority to Ibrahim Pasha, who visited Beyroot about that time, and the man was at length ordered to go free, on the ground that the Druzes by precedent might change their religion and remain harmless. The result of this decision may be very auspicious among that people.

In April of last year, Mr. Whiting, in company with some others, made a journey into the "hill country" of Judea, as far as Hebron, which was on various accounts highly interesting.

The lamented decease of Doct. Dodge, mentioned in the last Report, has rendered it very important that another physician should be sent to this mission.

The Committee are under the necessity of adding, that Mrs. Bird's health became such at the close of last year, as to make it expedient for her and her husband to leave Syria, with the expectation that they should visit this country. They have spent several months at Smyrna, and not without decisive benefit to her health.

CYPRUS.—Mr. and Mrs. Ladd sailed from Boston, July 16th in the schooner *Sea Eagle*. They are designated to Cyprus, on condition that a salubrious and otherwise eligible place is found on the island for a missionary station. Indeed, the prosecution of the mission must probably depend upon this, as the demand for laborers elsewhere is so great, and the laborers are so few.

The arrival of Mr. and Mrs. Pease at Larnaca, in Cyprus, on the 11th of December, 1834, was mentioned in the last Report, as was also the exploration of the greater part of the island by himself and Mr. Thomson of the Syrian mission. Mr. Thomson arrived from Beyroot on the 18th of January, 1835, and they commenced their journey on the 23d. At Nicosia they had an interview with the archbishop. This prelate had already established a Lancasterian school, containing about sixty boys, and furnished with books from the mission presses. Our brethren spent three days with him, and he was earnest and apparently sincere in requesting them to establish schools throughout all the island. He also expressed his approbation



of the plan of a central high school for educating teachers. Messrs. Thomson and Pease estimate the number of Greek christians on the island at about 70,000, and there does not appear to be any serious obstacle in the way of distributing the scriptures and diffusing the knowledge of the gospel among them, except the insalubrious nature of the climate and the small number of missionaries at command. It was thought, however, that Lapithos, a large village on the north-western shore, two days ride from Larnaca, within and around which are about 15,000 souls, might prove to be a healthy place of residence. It is situated on the northern declivity of a range of mountains. "Its location," say the brethren, "is charming. Beginning at the base of the mountains, it extends up its steep declivity about a thousand feet, at which height the perpendicular precipices of the mountain commence, and greatly shelter it from the hot south winds. The whole coast of Caramania is in full view, from whose snow-capt mountains cool and refreshing breezes are wafted across the narrow channel that separates Cyprus from the main land. A magnificent fountain also bursts out from these perpendicular precipices, and foaming and roaring down through the whole village, finds its way to the sea through the narrow but fertile plain below. The fountain, besides turning a number of mills in its descent, is distributed through the gardens, and tumbling from terrace to terrace, forms numerous cascades, which must greatly alleviate the intense heat of a Cyprus summer." For an intelligent and interesting account of the tour of these brethren, and of the results of their observations, the Board is referred to the *Missionary Herald* for November and December of last year.

The tour was completed about the middle of February, when the two brethren, with Mrs. Pease, proceeded to Beyroot. The death of Doct. Dodge, in the meanwhile, seemed to make it necessary that Mr. Pease should remain in Syria, and become associated with Mr. Whiting at Jerusalem. Strong developements of a consumptive tendency in Mrs. Pease, in respect to which the elevated position of Jerusalem was deemed unfavorable, induced the mission to advise a return to Cyprus. Mr. Pease left Beyroot with his family on the 11th of October, and landed at Larnaca on the 15th. There he found a flourishing school of more than fifty scholars under the direction of Mr. Pierides, a well-informed Greek gentleman, familiar with the English language.

#### MISSION TO THE NESTORIANS OF PERSIA.

OORMIAH.—Justin Perkins, *Missionary*; Asahel Grant, M. D., *Physician*; and their wives.

(1 station, 1 missionary, 1 physician, and 2 female assistant missionaries.)

The last Report left Mr. Perkins diligently studying the Syriac language at Tabreez, with the aid of a Nestorian bishop and priest.

Doct. and Mrs. Grant were then on their way to Persia. On the 18th of August they left Constantinople in company with Mr. Merrick, of the mission to the Mohammedans of Persia, and arrived at Erzeroom on the 30th. There they were detained until the 17th of September, owing to a demand that had just been made for six hundred horses to carry English merchandize into Persia. The Rt. Hon. Henry Ellis, ambassador extraordinary from the British court to the new king of Persia, was there at the same time, and favored them with repeated interviews. Subsequently, at his own suggestion, our brethren requested and obtained from him English protection, and had reason to expect also that, on his arrival at Teheran, he would interest himself in obtaining from the Shah a formal sanction of their residence in Persia. The Board will note the fact with gratitude to God, that two successive representatives of a powerful christian nation should so entirely overlook national distinctions, in view of the higher and more sacred ties of a common religion, as Sir John Campbell and Mr. Ellis have done with respect to our missionaries. And the Committee take great pleasure in here acknowledging that, not only in Persia but throughout the east, the missionaries of the Board have been placed under high obligations to British authorities for countenance and protection afforded them in the prosecution of their missionary work.

The brethren were nine days on the road from Trebizond to Erzeroom, a distance of 212 miles. Before reaching the latter place, they had the happiness of meeting Mr. Perkins, who had come to assist them on their journey through the inhospitable region of the Kurds. The route from Erzeroom to Tabreez, 400 miles, was traversed in seventeen days. It was completed on the 15th of October, 1835.

The plague had made its appearance at Tabreez in the summer, and on this account the Nestorian bishop and priest returned to their people in June. These two ecclesiastics immediately began teaching the English language to some of their countrymen, and to prepare the way for their missionary friends.

About the middle of November, Messrs. Perkins and Grant and their families left Tabreez for Oormiah. They entered the city on the 20th, amid a drenching storm of rain, which however relieved them from that troublesome crowd of curious spectators they would otherwise have been subjected to. Their coming was every where greeted by the Nestorians with cordiality. On entering Galavan on the 19th, the village of the bishop Mar Yohanna, who had resided with Mr. Perkins, the bishop and nearly all the men came out to meet him, with the oft-repeated cry of "welcome, welcome, welcome." The bishop accompanied them next day to the city, about 30 miles distant. They found their house situated in the most desirable part of the city, and the surrounding country one of the most charming in the world.



Oormiah is said to be a favorite place of residence with the Persian nobility, on account of the superior healthfulness of its climate. The fact that Doct. Grant was a physician was highly gratifying to them, and the Persian governor sent immediately to welcome both him and Mr. Perkins to the place. Hundreds of patients, of all classes, immediately began to throng his house waiting to be healed.

Wherever the brethren went, they were cordially saluted by the people, priests, and bishops. Convinced that the field was open for sowing the good seed of the word among a hundred thousand Nestorians, they made as good arrangements for cultivating it as their limited number and the absence of almost all facilities for action would permit. A school was projected for educating teachers, to be taught on the Lancasterian plan, in one of their houses. It was to be under Mr. Perkins' immediate inspection, and under his instruction until the priest Abraham, who had resided with Mr. Perkins at 'Tabreez, should become familiar with the system, when the priest was to become its instructor. Board was to be furnished gratuitously to one scholar from each of the thirty principal Nestorian villages in the province, at an expense of about twenty dollars a year, with the expectation that these scholars would one day become qualified to act as teachers for their native villages. The whole number of Nestorian villages is nearly a hundred. The priest being employed in this manner, and the bishop Mar Yohanna being occupied as Doct. Grant's interpreter, Mr. Perkins engaged a second bishop, named Mar Gabriel, a tall, fine looking young man, of excellent abilities, to reside with him as his teacher in Syriac. They also had two very promising boys in their families, one of whom intends in due time to study medicine under Doct. Grant. "All these," say the brethren, "are regular in their habits, deeply interested in their studies, and attentive to our religious instructions."

The efforts of the mission, however, are greatly embarrassed for want of a press. They request a press and printer, with two more clerical laborers, without delay. One clerical missionary has been obtained, and expects to embark in the ensuing winter. The Committee are anxiously looking for another, and for a printer, and they would gladly send a competent lay teacher. At all events, should providence permit, a press must be sent, with Syriac types, which have been ordered from London, and a complete establishment for printing school-books, religious tracts, etc.

It is a singular fact that Doct. Grant has been obliged to teach a Mohammedan school, during a small part of each day, in order to quiet the minds of the Mussulmans, who were disposed to look with jealousy on these new favors conferred upon their despised christian subjects, and resentfully inquired, Are *we* to be passed by? Should the Committee be able to send a third clerical missionary to Oormiah, he would be instructed to devote as much of his time as should

be thought advisable by the mission, to the Mussulman population.

It is possible that this jealousy of the Mohammedans may yet interpose serious obstacles to the success of the mission. Nor can it be expected that the Nestorians themselves will long continue to regard the mission with such marked and general favor. Human nature is the same there as every where else. The spiritual nature and requisitions of the gospel, when perceived, will not be pleasing to all; and besides, far more is anticipated by the people from the mission, than can possibly be realized. Yet that here is an opening for usefulness of extraordinary promise, can be doubted by no one. The enterprise has evidently been in obedience to the will of Providence, and should be followed up with increasing prayer and untiring effort. Prosperity should not elate us, nor betray us into ill-judged haste or rashness in the adoption or prosecution of measures, nor should reverses discourage us. There are fewer obstacles in the way of a revival of pure and undefiled religion among the Nestorians, than in any other sect of oriental christians; but still there are errors in doctrine and practice, there is ignorance, there is superstition; and it would not be strange if misapprehensions, jealousies, and opposition should arise to our endeavors to do them good. Great wisdom will be needed by our missionary brethren, and the Board and the churches are earnestly entreated to make this a matter of fervent supplication at the throne of grace.

#### MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary*.

It has been already stated that Mr. Merrick accompanied Doct. and Mrs. Grant in their journey from Constantinople to Tabreez, and arrived at the latter place on the 15th of October. There he remained through the winter, in the study of the Persian language. In April he was expecting to visit Oormiah, and then to accompany some German missionaries to Ispahan, which from the first he has regarded as the central point of his mission and his home. The Committee have sent conditional instructions to a missionary, already in western Asia, to join Mr. Merrick in Persia during the present season. It still seems important to find a well educated physician, of sound judgment and devoted piety, to send into this field.



## SOUTHERN ASIA.

## MISSION TO THE RAJPOOTS.

This mission, as is known to the Board, has been contemplated for some time. It is now in a way to be soon attempted, and in obedience, as the Committee humbly trust, to the indications of Providence. A missionary has been designated to this field, and only waits till another of suitable qualifications can be obtained to accompany him. The seat of the mission will be at Ajmere, about 350 miles from the head of the gulf of Cambay, going by way of Ahmedabad and Oodipoor.

## MISSION TO THE MAHRATTAS.

BOMBAY.—Cyrus Stone, Sendol B. Munger, and Henry Ballantine, *Missionaries*; Elijah A. Webster, *Printer*; George W. Hubbard, *Superintendent of Schools for Boys*; and their wives. Miss Cynthia Farrar, *Superintendent of Female Schools*. Mrs. Sampson, widow of William C. Sampson.

A. F. Fonceca and Sewajee, *Native Assistants*.

AHMEDNUGGUR.—D. O. Allen and George W. Boggs, *Missionaries*; Amos Abbott, *Superintendent of Schools*; Mrs. Boggs and Mrs. Abbott.

Dajeeba, *Native Assistant*.

MALCOLM PAITH, on Mahaburlishwur Hills, (temporary station.)—Allen Graves, *Missionary*, and wife. Miss Orphar Graves, *Teacher*.

William Ramsey and Hollis Read, *Missionaries*, and Mrs. Read, on a visit to this country.

(3 stations, 8 missionaries, 2 teachers, 1 printer, 12 female assistant missionaries, and 3 native assistants.)

Messrs. Ballantine and Webster, whose embarkation in the *Shepherdess* was mentioned in the last Report, arrived at Bombay on the 11th of October. Mr. Sampson had embarked two or three days before on a voyage, which it was hoped might arrest the progress of consumption, to which he was constitutionally prone; and the providence of God in sending Mr. Webster to Bombay just at that time, is to be gratefully noticed. Mr. Webster took immediate charge of the printing establishment. Mr. and Mrs. Sampson, when they left Bombay, expected to go as far as Singapore. They were accompanied down the coast by Mr. Boggs. At Aleppie, Mr. Sampson was found too ill to proceed further. The Committee have since heard of his death, which took place at Aleppie. His disease, it should be remembered, is not one which is chargeable to the climate.

In December last Mr. Stone, after having resided seven years in Bombay, found it necessary to take a voyage to Ceylon. He was at Colombo in January, with a prospect of essential benefit, and expected to return to Bombay by way of Jaffna, Madura, and the Malabar coast.

Physicians in India are of opinion that Mr. Abbott went to that country before his constitution had become fully matured. He has had two or three severe attacks of bilious fever. Mrs. Read, as is known to the Board, was for several years subject to serious illness, so that her life was repeatedly in great danger. The members of the mission were at length convinced that she ought to visit a colder climate, and with their approbation and with the advice of physicians, Mr. and Mrs. Read sailed from Bombay, March 18th, 1835. They reached this country November 14th, coming by way of Liverpool. Mr. Read has been employed since his arrival in this country in the service of the Board. Mr. and Mrs. Hubbard have been called to mourn the death of an infant child. Mr. Graves and his family make their principal residence on the Mahaburlishwur Hills, on account of the more temperate climate. During the rainy season of the last year, they were at Satarah, 30 miles distant, the capital of the territory subject to the Rajah of Satarah.

The *preaching of the word*, in season and out of season, is of course continued. In consequence of the departure of Mr. Read, Mr. Allen has spent much time at Ahmednuggur. He has been accustomed to preach every Sabbath afternoon in a particular district of the city. The house at such times was often crowded, and the people heard with more and more attention. With increasing knowledge of the gospel, however, there was increasing opposition. Several brahmins, lawyers from the native court, came to dispute, and sometimes he was insulted after coming out of the house. Their object was to exhaust his patience, and to provoke him to some unbecoming speech or act, which they might employ to diminish his reputation and influence with the people. But he bore all quietly. Once these brahmins planned an assault upon him; intending to prolong the meeting by their disputations till the evening, and then, on his way home, to strip, beat and wound him, under cover of the darkness. But a good Providence made him seasonably acquainted with their designs. These things by no means indicate indifference to the object and labors of the missionary. The American missionary in India will be somewhat more liable to these outbreakings than the English, though on the score of protection the English government have given us no occasion to complain. The difference is found in the terror of the English name. But we have no ground for fear or hesitation. All that missionaries of every nation really need to give success to their labors throughout the wide range of British dominion in Asia, is an outpouring of the Holy Spirit on the people among whom they have gone preaching the gospel.



Mr. Allen has performed a number of *preaching tours*, in which he distributed many hundred copies of parts of the scriptures and of religious tracts. In the months of July, August and September, 1834, he went as far as Jalna, a town containing about 75,000 inhabitants, 120 miles northeast of Ahmednuggur, and in the dominions of the Nizam of Hyderabad. He returned by way of Aurungabad, 45 miles northwest of Jalna. The Nizam is a Mussulman, and the proportion of Mussulmans in the part of his dominions which fell under Mr. Allen's notice, is unusually large. At Jalna Mr. Allen found a native christian society, of 45 or 50 members, without any pastor. A part of these had come from Madras, and they, becoming known to each other, and associating together, and being actuated by the spirit of Christ, had drawn others into their little fraternity. The fact is one of extraordinary interest, as no missionary had resided at Jalna. It shows that the good seed we are sowing in India is not and will not be lost. Mr. Allen preached to them, performed several baptisms, and administered the Lord's supper. In December he took Tannah, Kallian and Joonur into his route on returning from Bombay to Ahmednuggur. Next month he began a tour, which he designed to extend far southward, but was obliged by sickness, after going some distance, to return. In the spring and summer of last year, he made excursions to a number of the large villages and towns within 40 or 50 miles of Ahmednuggur. In August and September he made a more extended tour southeasterly into the dominions of the Nizam. For more particular information under this head, the Board is referred to the *Missionary Herald*.

EDUCATION.—The attention of the mission is turned more than formerly to the importance of training native helpers. So far as the Committee are yet informed, the most suitable place for a seminary to be connected with the missions of the Board, is in the Deccan; for the principal sphere of our labors among the Mahrattas must ultimately be there. For a year or two past, circumstances have combined to concentrate our operations in Bombay, rather than in the Deccan. To counteract these and enable the Committee to carry out their plans, a considerable reinforcement is needed. Our printing establishment must be in Bombay, but our seminary, as soon as the Head of the church shall give us one, must be in the interior. The great hindrance to the success of an enterprise of this kind is caste, which makes it almost impossible, until the bands have become loosened, to obtain boarding scholars of sufficient promise. The mission, however, seems likely to be successful in collecting scholars for a female boarding-school at Bombay, under the superintendence of Miss Farrar. The pupils of this school will be separated as far as possible from the influence of surrounding heathenism. It is supposed that a girl may be boarded for a year for about twenty dollars. Mr. and Mrs. Graves collected a school of 40 girls at Satarah, which

was taught by Mrs. and Miss Graves. They expected a considerable number of these girls to follow them on their return to the Hills, and with others to constitute a boarding-school, the chief expense of which would be defrayed by private donations.

The following table will give a view of the schools as they were at the close of the year 1835.

	No. of schools.	No. of scholars.
<i>Bombay:</i>		
Free schools for boys,	5	203
Free schools for girls,	13	290
Free schools for boys and girls } on the neighboring continent, }	12	665
<i>Ahmednuggur:</i>		
Free schools, (11 girls,)	9	422
<i>Malcolm Paith:</i>		
Girls,	1	40
Total,	40	1620

Nearly all the schools at Ahmednuggur were established by Mr. Abbott in the space of a month. There were urgent requests for more from neighboring villages, but he had established as many as he could superintend. One of the schools at Bombay was for teaching the English language, and contained 50 pupils. Another of the same kind existed for a time at Mahim. The teachers of all the schools who reside within a reasonable distance of any place of worship in the mission, are required to attend on the Sabbath. It should be added that Mrs. Munger, Mrs. Stone, and Mrs. Hubbard have each a small school of girls under their care. That of Mrs. Stone contained eight Parsees, or Persians, still retaining the fire-worship of pagan Persia.

**THE PRESS.**—The last Report brought down the history of the press to November 15, 1834. The printing in Mahratta during the remainder of that year was as follows:

	Copies.	Pages.	Whole No. Pages.
<i>For Bombay Bible Society:</i>			
Gospel of Mark, lithographed } in the Modh character, }	2,000	82	164,000
Gospel of Mark, printed,	8,000	56	448,000
<i>For American Tract Society:</i>			
History of our Savior,	1,800	216	378,800
Total,	11,800	354	990,800

Making the amount of Mahratta printing in the year 1834 to be 2,327,800 pages.



## Mahratta printing in the year 1835:

	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No. Pages.</i>
<i>For the Mission:</i>			
First Book for Children,	2,000	16	32,000
Mahratta Catechism,	3,000	24	72,000
Barakhudya,	2,000	26	52,000
Mahratta Mission Regulations,	50	9	450
Mahratta Hymns,	2,000	32	64,000
Experience of Babajee,	2,000	22	44,000
Way of Salvation,	2,000	14	28,000
Mahratta School Regulations,	100	2	200
<i>For American Bible Society:</i>			
Romans and Corinthians,	1,000	108	108,000
<i>For Bombay Bible Society:</i>			
Romans and Corinthians,	1,000	108	108,000
Luke,	2,000	88	176,000
John,	2,000	66	132,000
Acts of the Apostles,	3,000	83	664,000
<i>For American Tract Society:</i>			
Henry and his Bearer,	3,000	32	96,000
<i>For Rev. John Wilson:</i>			
Scripture Narratives,	2,000	52	104,000
Total,	32,150	682	1,680,650

Making the whole Mahratta printing from the beginning, 18,508,450 pages, generally Svo. Five tracts were also printed during the year for the Bombay Tract Society, in the Portuguese language, averaging 33 pages each, and amounting to 182,000 pages in all; and 28,750 copies in English, averaging 73 pages each.

The following publications in the Mahratta, by the mission of the Board, have been sanctioned by the American Tract Society.

Good Tidings.  
Summary of Scriptures.  
Three Worlds.  
Little Henry and his Bearer.  
Compendium of the Bible.  
On the worship of God.  
On Justification.

On Prayer.  
The Great Inquiry.  
In whom shall we trust?  
Exposition of the Ten Commandments.  
Relief for the sin-burdened.  
View of the Doctrines of Scripture.

It is found that with the present limited number and numerous vocations of the mission, the judicious distribution of the scriptures and religious tracts must unavoidably go on much slower than the patrons of bible and tract societies, and every friend of man will desire. What then? The friends of Zion must unite in fervent prayer that the Lord of the harvest will send forth more laborers into this harvest. The only way to increase the power of human agency beyond a certain point, is to multiply the agents.

The type and stereotype founderies were in readiness at the latest date, which was in March of the present year.

**CHURCHES.**—The mission church at Bombay contains thirteen native members, and that at Ahmednuggur eight, making twenty-one

in all. It would seem that one member had been admitted at the latter station. At Bombay there have been four admissions. Three were converts from Hindooism, one of whom named Sewajee, belonged to the Mhar caste, is thirty years old, intelligent, quick in receiving and imparting instruction, familiar with the Hindostanee and Gujuratee languages, as well as with his native tongue, and able to read and write the Balbud and Modh character, the two alphabets of the Mahratta language. The fourth was Francis, a native Roman Catholic, a young man of much promise, who has long received instruction from the mission, and suffered much persecution. He will probably become a valuable assistant.

The Committee would recommend to the attention of the Board two works which have been published the last year concerning this mission; one in two volumes, entitled *The Christian Brahmin, or Memoirs of Babajee*, etc., by Mr. Read; the other in one volume, by Mr. Ramsey, entitled, *Journal of a Missionary Tour in India*.

#### MISSION TO SOUTHERN INDIA.

MADURA.—William Todd, James Read Eckard, Alanson C. Hall, and J. J. Lawrence, *Missionaries*; Mrs. Eckard and Mrs. Lawrence.

Francis Ashbury, Edward Warren, 1st, and Edward Warren, 2d, *Native Helpers*.

(1 station, 4 missionaries, 2 female assistant missionaries, and 3 native helpers.)

Early in the last year, Messrs. Eckard and Hoisington, with the approbation of their respective missions, made an exchange of labors, and Mr. Eckard removed to Madura. The students in the seminary had become much attached to Mr. Eckard, and deeply regretted his leaving them. The first infant school established in the mission owed its existence to Mrs. Eckard. They entered Madura February 16th. Mr. Hall reached Jaffna on the 30th of April. Mr. Lawrence arrived at Jaffna on the 24th of September. The brethren at Madura having earnestly requested two more helpers, Messrs. Hall and Lawrence were invited to proceed to Madura. They left Jaffna early in October, with their wives and effects, accompanied by Mr. Poor and Mr. Todd, and in twelve days completed their journey. Mr. Poor expected to spend three months in missionary labors at Madura. The arrival of this reinforcement excited great attention among the inhabitants, which was increased by the books brought from Ceylon, and by the preaching of Mr. Poor. Their houses were visited by crowds. This excitement of curiosity on the part of the people, gave rise to another of fear and of hate among the brahmins and others, and at length to decided opposition, which led to some modifications, that were perhaps salutary, in the plans of the mission.

Previous to this, on the 11th of September, Mr. Todd had been called to experience the severest of earthly afflictions in the death of



his wife. On the 2d of January Mr. Hall was afflicted in the same painful manner. Both of these devoted females departed in great peace of mind, rejoicing that they had gone to India on such an errand of mercy. Mrs. Lawrence had been sick, but had been graciously restored to health.

In February of the present year, there were four schools within the city, containing 133 scholars, and ten schools in the adjacent villages, containing 270. Besides these, there was an English school, under the superintendence of Mr. Todd, in which were 60 scholars. The whole number in the schools is 463.

The missionaries of the Church and London Missionary Societies, in the neighborhood of Madura, are already exerting considerable influence on whole villages; and, with the same blessing of heaven, there is nothing to prevent our missionaries in due time from exerting a similar influence within the sphere of their labors. In the district of Madura there are said to be thousands of Roman Catholic natives who are bound to their church by very slender ties; and the same may be remarked concerning many of the heathen.

The Committee have been so much impressed with the importance of strengthening this mission at an early period of its existence, that they have given appointments to six missionaries and a physician, with the expectation that they will embark, with their wives, during the present autumn.

#### MISSION TO CEYLON.

**TILLIPALLY.**—Benjamin C. Meigs, *Missionary*, and wife.  
John Adams, Daniel Comfort, Charles Hodge, Joseph Champlain, and Moses Stuart, *Native Helpers*.

Vasavelan, (out-station.)—N. W. Taylor, *Native Helper*.  
Valverty, (out-station.)—Jordan Lodge, *Native Catechist*; Samuel Farrar, *Native Helper*.  
Achoovaly, (out-station.)—Chinnatamby, *Native Helper*.

**BATTICOTTA.**—Daniel Poor, D. D. and Henry R. Hoisington, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.  
Nathaniel Niles, *Native Preacher and Principal Assistant*. The names of *Native Teachers in the Seminary* are given elsewhere.

Caradive, (out-station.)—A. Lovell and C. Mann, *Native Catechists*.  
Moolai, (out-station.)—A. Backus and Caleb, *Native Catechists*.  
Valany, (out-station.)—E. Porter, *Native Catechist*.  
Shangany, (out-station.)—Sangarapully, *Native Helper*.

**ODOOVILLE.**—Levi Spaulding and Samuel Hutchings, *Missionaries*, and their wives.

Seven *Native Helpers*; R. W. Bailey, *Teacher of Female School*. (Names of the others not reported.)

**PANDITERIPO.**—Under the care of Mr. Poor, assisted by his associates at Batticotta.

Three *Native Helpers*.

**MANEPLY.**—Under the pastoral care of Mr. Hutchings.  
E. S. Minor, *Printer*, and wife. Five *Native Helpers*.

**CHAVAGACHERRY.**—John Scudder, M. D., *Missionary*, and wife.  
 Charles A. Goodrich, *Native Preacher*; T. W. Coe, W. Morrison, J. Cheesman, Joseph,  
 John, J. P. Brittain, and Livingston, *Native Helpers*.  
 Navetchooly, Cutchay, and Eluthumuttuval, (out-stations.)

**VARANY.**—George H. Apthorp, *Missionary*, and wife.  
 Tamban, John Lawrence, and A. Henry, *Native Helpers*.

John M. S. Perry, *Missionary*, and wife, and Mrs. Woodward; stations not reported.  
 Miron Winslow and Robert O. Dwight, *Missionaries*, and their wives; on their way to  
 Ceylon. Intelligence has been received of their arrival at Madras on the 21st of  
 March.

(7 stations, 10 out-stations, 10 missionaries, 1 physician, 1 printer, 12 female assistant  
 missionaries, 2 licensed native preachers, and 51 native helpers.)

**EDUCATION.**—The following table is compiled from a statistical  
 report of the mission forwarded at the close of the year 1835.

	Free Schools.	Boys.	Girls.	Preparatory School.	Totals.
Tillipally,	30	1500	156	37	1656
Batticotta,	29	1005	157		1199
Oodooville,	15	340	137		457
Panditeripo,	14	448	58		506
Manepy,	18	402	279		681
Chavagacherry,	32	862	227		1091
Varany.	7	175	15		200
	145	4732	1029	37	5790

The infant school at Batticotta, established by Mrs. Eckard, and  
 now under the superintendence of Mrs. Ward, aided by two semina-  
 rists, contained 120 boys at the date of the latest general letter.  
 The out-station at Valverty had five schools and 380 scholars; the  
 one at Mcolai, six schools and 255 scholars; that on the island of  
 Caradive, seven schools and 275 scholars; etc. etc. There are sev-  
 eral preparatory schools, from which pupils are received into the  
 seminary, at Batticotta, Oodooville, Manepy, Chavagacherry. Ten  
 of the lads in the school at Batticotta are boarding scholars. At  
 three other preparatory schools the children reside with their parents.

Nine out-stations are reported. By these is meant posts that are  
 occupied by native helpers at some distance from the stations where  
 the missionaries reside. The following is an estimate, made by the  
 mission, of the expense attending the formation of a native station in  
 the first instance, and of what is requisite for its annual support:

*Expenses at the Outset.*

A dwelling-house for a catechist, including out-buildings, etc.	-	-	-	\$35
A church-bungalow, which will be used as a school-house at the station,	-	-	-	25

*Annual Expenses.*

Amount of salary for two catechists, at a monthly allowance of \$5 each,	-	-	-	120
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Rent of land, repairs of buildings, and other incidental expenses, - - - 10

*Annual Expenses for Schools.*

To the wages of six schoolmasters for a year, teaching on an average thirty-five children each, - - - - - 144  
 Incidentals, - - - - - 6

“An important part of the duties of a catechist,” say the missionaries, “is to visit from house to house; but such is the state of society here, that it is not proper for one man to perform this service alone. This is an additional reason for our appointing two catechists at a station. These are not generally of the same standing, either in regard to qualification or compensation. The average stipend is the sum above mentioned. We think it necessary that at least one of the catechists at a station be a married man, and have a christian wife. From this estimate it will appear that two catechists may be employed for the sum of one hundred and thirty dollars annually, and that six village free schools, the average number that will ordinarily be connected with a native station, may be supported for the sum of one hundred and fifty dollars, after the requisite buildings are finished. If books, premiums, etc., be included, three hundred dollars will be sufficient. When we visit our native stations, we are deeply impressed with the importance of these establishments. We witness pleasing evidences of an advance in missionary labors. We see what can be done by our native converts, when brought in close contact with their own countrymen. Here mind meets mind on common ground, without being over-awed on either side by the presence of a missionary. We commend these infant establishments to the special prayers of all interested in the prosperity of our mission.”

The seminary is now completely organized, with directors, constitution, and bye-laws. At the close of the year 1835, the instructors were as follows:

Rev. Daniel Poor, Principal and Instructor in Astronomy and some of the higher branches of Mathematics.

Rev. Henry R. Hoisington, Instructor in the English language.

Nathan Ward, M. D., Instructor in Natural Philosophy and Medicine.

P. Nicholas, H. Martyn, E. Warren, J. P. Hassleton, and W. Volk, Superintendents and Teachers of Classes in the Seminary.

G. Dashiell, Teacher of Sanscrit, native Arithmetic, and Astronomy.

Sanmookam and Ascervathum, Teachers in Tamul.

S. J. Ropes, Medical Assistant.

H. K. White, Teacher of Preparatory School.

The seminary then contained 148 members, not including the 37 scholars in the preparatory school. There are five classes. The fifth class of 40 pupils was received in October. It is the design of the mission to have six classes, making the collegiate term six years. The prospects of the institution were never more encouraging, nor

were there ever more cheering indications of divine favor, than there are at present. For an intelligent statement of the reasons for making the English language a study in the seminary and schools, and also for some excellent thoughts on the importance of school education in christianizing the heathen, the Board is referred to a letter from the instructors of the seminary in the *Missionary Herald* for June, pp. 211-214.

The female central boarding-school at Oodooville prospers as heretofore. Mr. Hutchings removed his family to that station, that Mrs. H. might take charge of this school.

**THE PRESS.**—The printing establishment is now furnished with three presses, and with a complete bindery and tools for wood engraving. It is in contemplation to provide a type foundery for the Tamul language. The printing in Tamul from March 1, 1834, to the end of the year 1835, was as follows:

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. Pages.</i>
Twenty-five tracts,	312	242,000	2,560,000
Almanac,	68	1,000	68,000
Catechism,	24	450	10,800
Notice and Invitation,	12	700	8,400
First Lessons, (English and Tamul,)	64	3,000	192,000
Picture Reading Book,	56	1,500	84,000
Almanac,	50	4,000	200,000
Cards,	12	4,000	48,000
Spelling and Reading Book,	12	6,000	72,000
Tamul and English Prayers, (for Wesleyan missions,)	36	1,500	54,000
Reading Book for schools,	16	4,000	64,000
Spelling-Book,	43	10,000	480,000
Definitions,	84	6,000	504,000
Reading Book, (2d edition,)	64	6,000	384,000
<b>Total,</b>	<b>858</b>	<b>290,150</b>	<b>4,729,200</b>

The printing during the year 1835, was 3,383,500 pages. The whole amount from the beginning was 5,837,600 pages.

The demand for school books is very urgent. The mission design to commence immediately the printing of portions of the Holy Scriptures. About thirty of the tracts in the Tamul language have the sanction of the American Tract Society, and are printed at the expense of that institution.

Twenty native laborers are employed in the printing establishment, about half of whom are members of the church. A native workman does about half as much work in a day as is customary for men in printing-offices in this country.

**STATE OF RELIGION.**—During the year 1835, seventy-seven natives and a daughter of Mr. Meigs were received into the several mission churches, chiefly as the result of the gracious visitation from on high described in the last Report. In March forty-eight were re-



ceived at one time. This interesting scene was at Batticotta. The excommunications from the churches during the year were seven, and four were suspended from communion. The whole number of native members is 261.

Protracted meetings were held at all the stations successively in the early part of the year, and with cheering evidence of the divine presence. The gracious work was confined chiefly to the rising generation. Several hundred of the children in the native free schools were so far under the impression of divine truth, as to be constrained to call upon God, in the name of the only deliverer from the wrath to come. Speaking of the effects of the revival, the missionaries remark in one of their general letters, that among them are "a great increase of christian influence in the seminary, a deep conviction of the truth of Christianity in the minds of the unconverted, and of the reality and importance of vital religion; more definite views on the part of native church members with regard to what they should aim at, when exhorted to shine as lights in the world; and greater faith in those who are called more particularly to labor in word and doctrine, that special exertions in preaching the gospel, when accompanied with united and persevering prayer, will ever be followed with a special blessing." There are fifteen places for stated preaching in the mission.

The native evangelical society supports three catechists, viz. Francis Ashbury, at Madura, Jordan Lodge, at Valverty, and Alexander Lovell, at Caradive. The affairs of this society have been managed in part hitherto by members of the mission; but now they are given over into the hands of the native christians, except that one of the missionaries acts as treasurer.

## EASTERN ASIA.

### MISSION TO SIAM.

BANKOK.—Charles Robinson and Stephen Johnson, *Missionaries*; Dan P. Bradley, M. D., *Physician*; and their wives.

(1 station, 2 missionaries, 1 physician, and 3 female assistant missionaries.)

The city of Bankok is supposed to contain half a million of inhabitants, of whom about 400,000 are Chinese. Messrs. Gutzlaff and Tomlin were the first to commence christian efforts in Siam, which they did in August, 1828. Messrs. Abeel and Tomlin spent some time at Bankok in 1831, and again Mr. Abeel in 1832. Messrs. Robinson and Johnson, with their wives, arrived July 23, 1834, and Doct. and Mrs. Bradley on the 18th of July, 1835. Doct. B. carried a press and Siamese type from Singapore. Another press and whatever else is necessary to complete an establishment for

printing on a moderate scale, has since been forwarded from the United States. The Committee are looking for a printer. Tracts are sought with great eagerness, but experience has shown the inexpediency of promiscuous distribution. Many persons seek the tracts merely for the paper. Yet there is great encouragement to give them to such as can read and promise to peruse them. It would seem that an unusual proportion of the Chinese in Siam are unable to read. Little difficulty is found in gathering schools among the Chinese, and Mr. Johnson had one under his care. Among the Siamese this is not so easy, as the boys are usually sent to the *wats*, or temples, for education, and the girls are not thought to need education.

The multitudes daily resorting to Doct. Bradley for medical treatment awakened the jealousy of inferior officers of government, and occasioned an order for the removal of our brethren from the Chinese quarter. The common people, upon whom a very favorable impression had been made, evidently regretted this, and subsequent events showed that it was not to be attributed to unfriendliness in the higher powers. In October, the eldest son of the Prah Klang, or prime minister for foreign affairs, (the same young man who is favorably noticed in the last Report,) sought Doct. Bradley's acquaintance. Luang Nai Sit, which is the name of the prince, could speak the English language a little, and write it with freedom. He had recently introduced the European manner of ship-building, and built and furnished him a house in the European style. His acquaintance became familiar and interesting. In November, the prince invited Mr. and Mrs. Johnson to accompany him to Chantaboon, a place about 160 miles down the coast, near the frontier of Cambodia. His object was to have them reside in his family, and teach himself and wife and children the English language, while at the same time they were to have liberty to distribute tracts among the Chinese, constituting almost the entire population in that quarter, whom Luang Nai Sit characterized as "having no God, no religion, and greatly needing the labors of missionaries among them." Doct. Bradley being ill, was also offered a free passage by the generous nobleman. Chantaboon presented a surprising change to them in the face of the country, being mountainous, rugged, and apparently favorable to health. There are some tens of thousands of inhabitants. Mr. and Mrs. Johnson remained at this place at the latest dates. Doct. Bradley returned to Bangkok on the 21st of December, after an absence of about six weeks, with health much improved. The providential developements occasioned by this visit to Chantaboon are in no ordinary degree encouraging, and have greatly strengthened the desire of the Committee to send more missionaries into that field.

Mr. and Mrs. Johnson have been afflicted in the death of a beloved daughter.



## MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, Edwin Stevens, and Peter Parker, M. D., *Missionaries*; and S. Wells Williams, *Printer*.

David Abeel, *Missionary*, on a visit to the United States.

(1 station, 4 missionaries, and 1 printer.)

Mention was made in the last Report of a voyage up the *Min* river, undertaken by Mr. Gutzlaff, Mr. Stevens, and an English gentleman from Bengal, with the intention of visiting, if possible, the tea plantations in Fuhkeen. They reached the mouth of the river May 6th, and the next day began the ascent in their boats. For four days they proceeded without molestation, though they saw much of the people, and reached the distance of about seventy miles. But on the fifth morning they were suddenly fired upon by two parties of soldiers, stationed on both sides of the river, who continued firing till the travellers, convinced that it was vain to attempt proceeding further, turned their boats down the river. Two of the boatmen were slightly wounded.

"This," says Mr. Stevens, "in addition to all other facts, has quite convinced me that it is not practicable to travel into the interior of China. There is nothing to countenance a contrary opinion, but the success of Messrs. Gutzlaff and Gordon's late excursion to the Ankoy tea hills. But respecting this it should be said, that it is one of the least populous parts of the country, and the route led them near to few towns; that they were thereby enabled to avoid any notice from the officers, not seeing even one buttoned man during their absence; and that the whole distance was not more than thirty or forty miles. And this is the only instance of successful attempt of the kind. To think, in all ordinary cases, of proceeding far without attracting notice, and to hope to extricate one's self from the officers, when once notice is taken, without resort to force, it seems to me cannot be expected."

An important voyage was performed last year, illustrating the manner of doing good to China, to which Providence especially calls the attention of the churches at present. This was made by Mr. Medhurst, of the London Missionary Society, and Mr. Stevens, in the American brig *Huron*, capt. Winsor. Nearly two-thirds of the expense was borne by a commercial house in Canton, and the residue chiefly by the British and Foreign Bible and London Missionary societies. Mr. Medhurst, whose long residence among the Chinese of Java has given him entire freedom in their language, was the leading man in the enterprise. He had come to Canton in June. Including Mr. Medhurst and Mr. Stevens, there were in all only eighteen persons on board the vessel. A few bags of rice were taken on board, in furtherance of the object of the voyage, to be sold or not, as should seem best. The cargo was about 20,000 volumes of

books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. A brief but interesting account of this voyage, from the journal of Mr. Stevens, is given in the *Missionary Herald* for June, pp. 197-202. They started on the 26th of August, and proceeded northward as far as the province of Shantung, in the immediate vicinity of that containing the imperial city, and returned to Lintin on the 31st of October, after an absence of two months and five days. Totally unarmed, and often far beyond sight of their vessel, these two missionaries had safely visited a great number of towns and villages, and distributed thousands of christian books. In Shantung, where they were received with most reserve by the people, they distributed about 1000 volumes, of 100 pages each, in two days. Nearly 4000 volumes were left in that province. In the great commercial city of Shanghae, on the river Woosung, they soon distributed 1000 books. Generally when in their vessel they were attended by the war-boats, and when on land by officers, who gave them no small annoyance, though they made no determined opposition. The mass of the people almost uniformly manifested much curiosity, treated them kindly, and eagerly received their books. They were on shore a part or the whole of fifteen days. In few cases could they have found lodgings for the night, and probably in none, except as provided by officers of government, not so much from unfriendliness of feeling, as from a sense of danger in harboring foreigners.

In consequence of the voyage up the Min, and the tracts then distributed, the governor of Fuhkeen forwarded a series of complaints to the emperor. An order was accordingly issued to seize and punish the 'traitorous natives,' who were engaged in teaching foreigners the language, printing barbarian books, and acting as agents in prosecuting this object. At the same time the 'English barbarians' were threatened with a loss of their commercial privileges, if they indulged their own desires and continued to make voyages along the coast, contrary to the imperial mandates.

The voyage in the *Huron* was the first missionary excursion made in a vessel that did not carry opium for traffic with the natives, and in several respects is a very interesting and encouraging experiment. The absence of all violence to the defenceless missionaries, is especially to be noted, as indicating the will of Him whom we serve, and who has all power in China, that we should go forward in our work of benevolence.

The order to arrest every native helper of the missionaries, very naturally put those helpers to flight, and for a time arrested all proceedings at Canton. It was resolved to transfer the printing of the revised Chinese version of the Scriptures to Singapore, and ten native



workmen were sent to Singapore for that purpose, and soon after eleven tracts in Chinese were sent to that place to be printed.

Mr. Williams has removed to Macao to devote himself to the printing of Mr. Medhurst's dictionary of the Fuhkeen dialect, which more properly than any other, may be called the language of commerce, and is almost the only dialect spoken by the Chinese of the Archipelago.

Mr. Parker returned to Canton in September, a free passage having been given him in the *Fort William*, capt. Neish, and his own greater usefulness seeming to require his return. He immediately opened a dispensary, which was resorted to by great numbers, chiefly such as were diseased in the eyes. In November, he had 300 patients, who generally received his attentions with lively gratitude; and it is hoped that these efforts to restore sight to the body, which are often successful, will, through divine grace, become the occasion of a higher illumination to the mind.

There is an evil, however, growing out of the great eclat attending our missionary physicians in the east, and that is the excessive demand made by their medical services on their time and strength during the first year or two of their mission. The experience, at Canton, Bankok, Singapore, and among the Nestorians, is a sufficient illustration of this. Not only is the missionary unable to devote that time to the acquisition of the language, which is so indispensable to his future usefulness and comfort, but his constitution is overdone, and his health fails perhaps at the very outset of his career. The Committee do not yet see how the evil is to be entirely avoided. It is referred to here that it may receive the attention of the Board and of the several missions whom it most concerns.

Mr. Stevens is applying himself to the Mandarin, or national language of China.

Rapid progress is made in the revision of Dr. Morrison's translation of the Scriptures, chiefly through the agency of Mr. Medhurst. In the autumn, that missionary left Canton for Batavia, preparatory to a visit to England. He may be expected to visit the United States before returning to China.

It should be mentioned that a steam vessel arrived in the China seas, a year ago, designed to navigate those waters. Whoever will examine a chart of the Archipelago, and knows any thing of the nature of these countries, and of the obstacles which are encountered alike by the merchant and the missionary, in navigating the numerous seas, bays and straits, will be assured that steam navigation will one day become general in that portion of the oceanic regions; and becoming general, will afford great facilities to the missionary enterprise. Thus is the King of Zion advancing his cause by auxiliary influences afforded by the world; and thus are men, when they think not so and mean no such thing, often doing his work and helping the church in hers.

With regard to the actual state of China as a field for missionary exertions, the Committee know of no better view than has lately been given by Rev. Mr. Dyer, of the London Missionary Society.

"In my humble judgment," says Mr. Dyer, "there are some senses in which China is not yet open.

"1. China is not generally opened to the reception of missionaries. We need go no farther, in proof of this assertion, than the journals of very recent expeditions into the interior of China. It was most evident, on these occasions, that those who composed the expedition were watched with extreme jealousy; and on one occasion, a party in a boat were fired on from both shores of a river, and driven back without being permitted to attain their object. It is true that the common people manifested no opposition to the strangers; but then, as soon as the authorities interfered, the common people slunk away in much timidity. But here is the point: as long as the authorities in China are so extremely jealous, however favorable the common people may be to the strangers, it is quite impossible for them to settle down among them. It would appear indeed, from some of the voyages along the eastern coast, that in some places perhaps a missionary might settle down for a month, or even two; but this is vastly different from what the case would be on the supposition that China were open to the reception of missionaries. If China were thus open, there are men upon the borders of the empire who would locate themselves within the walls of the cities at the very first signal; yea, and even at the hazard of their lives, for 'they love not their lives to the death.'

"2. China is not yet open to the establishment of christian schools; and

"3. China is not open to the printing of scriptures and tracts in the interior. These follow of necessity from the first position; but with respect to this last, there is this additional idea, that at Canton there were some moveable types, (the character being cut upon the face of the metal,) which were cut for the use of the late lamented Dr. Morrison; and when I inquired for a few of them as specimens, I could not procure them, for they had been melted up during the late disturbances. However, it should be remembered that this was at Canton, where opposition is the strongest.

"4. We want something more than bare assertion to prove the point in question; we want ONE missionary to *settle*, and having settled, and having made suitable attempts to publish the gospel to the people, let him write to us, and invite us to join him; and woe be to us if we refuse to come to the help of the Lord against the mighty!

"II. There are other senses in which China is open. And here I would observe that never was the prospect more bright, more glorious, than at this day.



“1. We can pour as many books into China as we can print. I speak not now of the Chinese colonies in the Archipelago, which would consume vastly more books annually than we can at present print; but into China Proper we can pour books by myriads. The trading expeditions to the eastward afford opportunities which we have seldom or never had till most recently.

“2. Never were our books better adapted to accomplish the desired end than at present. Leang Afa's tracts, at least many of them, are *beautifully simple*. The later tracts from the pen of the missionary at Batavia, are most readily understood by the people. The Harmony of the four Gospels, from the same pen, is most desirable. The revision of the Chinese Scriptures is going on under the most favorable auspices. Gospel truth is thus brought into more immediate contact with the Chinese mind than has ever been the case before. I do not mean barely to assert these things; I do not merely pass my own judgment: I appeal to the illiterate and uneducated Chinese—the poor emigrants from China. They point to certain books as most easily understood, and these are the very books we are now speaking of. I appeal to the well educated and well informed. I appeal to the Chinese classics themselves. Never were our books more idiomatic than at present.

“3. The means of multiplying these books are rapidly increasing. Although I must needs speak with great diffidence on this head, I may state that, besides the scylographic presses now in operation for China, typographic presses are preparing for four different missionary stations; and that when the preparatory work is accomplished, which makes progress from day to day, in eight months, and for £100, we can put any typographic press in operation, in behalf of China; whereas the outlay for the first edition of 2,000 copies of the Scriptures from a set of new blocks, (blocks included,) is nearly £2000.”

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Our brethren at Canton have repeatedly urged upon the Committee the duty of sending out one or two missionaries to acquire a knowledge of the language of JAPAN, with a view to operating in that country as soon and as far as Providence shall prepare the way. No doubt this would be well, provided men of the right description, who have maturely considered the nature of the enterprise, should offer themselves for the service.

## OCEANICA.

## MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Matthew B. Hope, and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, and Mrs. North.

Stephen Tracy, M. D., *Physician*, and wife, designated to the Chinese, and temporarily stationed here.

(1 station, 4 missionaries, 1 physician, 1 printer, and 4 female assistant missionaries.)

Messrs. Dickinson and North arrived at Singapore in the early part of the present year. Messrs. Hope and Travelli and Doct. Tracy embarked at Boston, on the 1st of July, in the ship *Brunette*, capt. Fales, for Batavia. Mr. Hope will direct his attention to the Chinese language, and Mr. Travelli to one or more of the languages of the Archipelago.

Mr. Tracy began, in the early part of the last year, to preach and pray in the Chinese language, though with a stammering tongue. About this time Mr. Tomlin made a visit from Malacca, and excited much interest among the Chinese by his preaching. It was the opinion of this intelligent missionary that a manifestly favorable change had taken place in the minds of the Malays in that vicinity, in respect to Christianity. The Malays are Mussulmans. Many of them have acquired considerable knowledge of the gospel; and it is a cheering fact that those who have received christian tracts are more eager for them than those who are unacquainted with them.

Mr. Parker remained at Singapore till the 20th of August, and with Mr. Tracy gave much attention to the dispensary. Thirteen hundred received medical treatment during the year, from more than twenty different countries and nations. Thus friends have no doubt been providentially secured for future christian missions in those countries; and some of those, it may be hoped, who thus came within the hearing of the gospel, will be found to have been ordained unto eternal life.

On the 11th of October Mr. Tracy had the joy of receiving the first fruits of the mission into the christian church. This was a Chinese young man named Chae-Hoo, about twenty-five years of age. He came from China about ten years before, resided some time in the family of Mr. Tomlin, and afterwards with Mr. Abeel, whose conversation made a strong impression on him. He gave satisfactory evidence of piety. Among the Chinese present on that occasion as spectators, were six who had expressed a desire to receive baptism. Mr. Tracy now began to meet these persons every Sabbath for religious conversation, and as liberty was given for others to attend, the number increased to about twenty. He soon commenced a bible-class on the Sabbath, which was regularly attended by about



fifteen Chinese, including those who had expressed a wish for baptism, several of whom Mr. Tracy could not but regard as sincere believers in the Lord Jesus.

The arrival of Mr. North must needs give new vigor to the printing establishment. In addition to facilities for printing, he carried with him, as was stated in the last Report, materials for type and stereotype founderies.

The printing during the year 1835, was as follows:—

500 volumes.	1,916,000 pages in Chinese.
44,500 tracts	60,000 “ in Malay.
2,017,000 pages.	41,000 “ in Bugis.

About 4,000 books and tracts were distributed at Singapore during the year, and the remainder sent to China, Siam, etc. The opportunities for distribution are great at Singapore, owing to the number of native vessels which annually visit the port, as was stated last year. A brick printing-office, 65 feet by 17, has been erected for Chinese printing.

The mission has been authorized to erect a chapel, with special reference to the Chinese. The average congregation on the Sabbath is thirty-five. There are two Chinese schools containing sixty scholars. It has not yet been possible to take decisive steps towards the contemplated seminary, for want of more laborers. Commencing missions with so few missionaries, as is often unavoidable, is found to involve a serious evil, in the sacrifice of health and life from superabundant labors and cares, as well as on other accounts. The case of Mr. Tracy, so far as individual responsibilities is concerned, is in point. After mentioning the care of the dispensary, of the printing, the schools, meetings, and bible-class, he says:

“To these things is to be added the cares of a family, which now includes several Chinese boys, whom Mrs. T. is teaching English, the commissions of brethren in Siam, the transmission of letters for neighboring missionaries, and a wide correspondence, and you will see what comes upon me, besides what should be my principal employment, the study of the language. And while the burden lies thus heavily upon me, I am undergoing the process of becoming acclimated, and often feel weak and languid. Indeed, my labors, together with the climate, have several times quite overcome me, and I have been compelled to give up, and seek rest for my weary body and mind. And yet I have done only a little of what needs imperiously to be done. There are now probably 200 native vessels within sight of where I sit, not 20 of which I have been able to visit, to give them a little of the bread of life. They are ready to receive it, and eager for it.”

Singapore sustains at present a common relation to all the missions of the Board in that part of the world. It is the central station.

There is to be our principal seminary for rearing up native helpers in the more important languages, and there our principal establishment for printing books in those languages.

#### MISSION TO SUMATRA.

William Arms and Samuel P. Robbins, *Missionaries*; and Mrs. Robbins.

(2 missionaries, and 1 female assistant missionary.)

Mr. and Mrs. Robbins sailed from Boston on the 1st of July, in the ship *Brunette*, capt. Fales. No letter has been received from Mr. Arms since his arrival at Batavia. The Committee have been grieved to hear, through Mr. Medhurst, that Mr. Arms has been bereaved of his excellent wife. She died at Batavia. Only the fact of her decease has been reported to the Committee. This event has probably led to a change in Mr. Arms's plans. Mr. Medhurst intimates that, in consequence of some very encouraging intelligence received from Benjarmassin, in the southern part of Borneo, he would probably go to that island. Mr. Robbins was conditionally designated to Sumatra. The information received by the Committee is of such a nature, that, should they be induced to prosecute missions on Sumatra, it will more probably be from the northern than the southern shore. The subject is referred to the inquiries and deliberations of the missionaries at Singapore, in connection with Messrs. Arms and Robbins, who are to report to the Committee.

#### MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives, and Miss Azuba C. Condit, *Teacher*.

(4 missionaries, and 5 female assistant missionaries.)

The members of this mission all belonging to the Reformed Dutch Church, they, on the 30th of May, received their public designation as missionaries of the Board, and their instructions in the Middle Dutch Church in New York city. They sailed for Batavia on the 8th of June, in the ship *Ceylon*, capt. Gore. Their object is, under the guidance and with the favor of the King of Zion, to effect a new mission in some eligible part of the Archipelago. They were sent to Java, because, with the present information, the only places in the Archipelago to which so large a company could be sent from this country in the first instance, were Batavia or Singapore, and considering the number of resident missionaries at Singapore, they would find more ample scope for exertion in Java than on that island, while looking for a permanent residence. The hope was indulged, moreover, that they might find sufficient inducements to establish a



mission in that large, populous, and beautiful island. They were instructed to regard two things as indispensable in the site of their mission: (1.) not to interfere with any existing protestant mission; (2.) to have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in their own minds and in their patrons at home.

Mrs. Condit is a sister of Mr. and Mrs. Nevius, and will reside in their family. She has been accustomed to female education, and will continue in that department of christian labor.

For more extended notices of the Indian Archipelago, the Board is referred to extracts from the Instructions to this mission in the Appendix.

### MISSION TO THE SANDWICH ISLANDS.

#### ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

KAAWALOA.—Cockran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

#### ISLAND OF MAUI.

LAHAINA.—William Richards and Ephraim Spaulding, *Missionaries*, and their wives; and Miss Maria C. Ogden, *Teacher*.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*, and their wives; Edward H. Rogers, *Printer*.

WAIALUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*, and their wives; and Miss Lydia Brown, *Teacher*.

#### ISLAND OF MOLOKAI.

KALUAHA.—Henry R. Hitchcock, *Missionary*, and wife, and Miss Elizabeth M. Hitchcock, *Teacher*.

#### ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Reuben Tinker, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the Secular Concerns of the Mission*; Henry Dimond, *Book-binder*; Edwin O. Hall, *Printer*; and their wives.

EWA.—Lowell Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEOHE.—Benjamin W. Parker, *Missionary*, and wife.

#### ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

KAPAA.—William P. Alexander, *Missionary*, and wife.

*Station unknown*.—Dwight Baldwin, M. D., *Missionary*, and wife.

(16 stations, 23 missionaries, 1 physician, 1 superintendent of secular concerns, 1 book-binder, 2 printers, and 30 female assistant missionaries.)

The Hellespont, with Messrs. Coan, Dimond and Hall, and their wives, and Miss Brown and Miss Hitchcock on board, arrived at Honolulu on the 6th of June. Doct. and Mrs. Chapin have returned to this country, on account of the confirmed illness of Mrs. C. She had been confined to her couch from the time of her arrival at the islands. Mr. and Mrs. Goodrich have also returned with their five children. Both of these brethren returned with the approval of their mission and of the Committee. Nearly two years since the Committee decided that the school for foreigners' children, taught by Mr. Johnstone at Honolulu, did not come within the range of objects embraced by the Board. The rule applies to the children of foreign residents at all our stations. Schools for their exclusive benefit cannot be taught by missionaries of the Board; especially when, as in the present instance, they are not subject to the control of the mission. The decision of the Committee was made known to Mr. Johnstone. He thought it his duty, however, to continue to devote himself to the school, and his connection with the Board was of course dissolved. Several members of the mission have been afflicted with sickness the past year, but no deaths among the adults have come to the knowledge of the Committee. Mr. Baldwin visited the Society Islands for the restoration of his health. Five have died among the children of the mission.

In accordance with the views and statements contained in the last Report, the Committee have appointed another reinforcement of this mission, consisting of ordained missionaries, physicians, and lay teachers, who are now waiting to be informed by the Committee whether they may be sent forth without delay.

The following works have been printed during the year, in the native language:—

	<i>no.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>Total.</i>
I and II Samuel,	12	128	10,000	1,280,000
Judges and Ruth,	12	60	10,000	600,000
Colburn's Arithmetic,	12	68	1,000	68,000
Colburn's Sequel,	12	120	2,000	240,000
Market Laws,	12	4	500	2,000
Constitution of Maternal Association,	12	4	10,000	40,000
Logarithms,	4	16	1,500	24,000
Kumu Hawaii,	4	112	3,028	339,136
Almanac,	8	16	2,000	32,000
Hymn Book,	16	128	10,000	1,280,000
Laws of the King, (reprint,)	12	12	10,000	120,000
Matthew, “	12	72	10,000	720,000
Native Alphabet, “	12	4	500	2,000
Ikemua, “	12	48	10,000	480,000
“ printed cover, “	12	4	10,000	40,000
Ai o ka La, “	18	36	15,000	540,000
24 Tracts, “	4	24	2,000	48,000
10 Commandments, (handbill,)		1	10,000	10,000
Nautical Almanac, for 1835,	4	24	200	4,800
Vocabulary,	8	40	500	20,000
Harbor Laws,	12	4	500	2,000
Total,		925	118,728	5,891,936



Making the whole amount of printing from the beginning, 978,528 copies, and 42,532,056 pages. By a later date, the Committee have been informed that the whole of the New Testament has been reprinted, in an edition of 10,000 copies. Portions of the Old Testament have been revised for a reprint, and other portions have been translated. The Hymn-Book is in great demand among the natives.

The mission has been authorized to erect a school-house at each of their stations at the expense of the Board, and to pay wages, to a certain extent, to native teachers.

The following table will exhibit the number of marriages and baptisms during the year ending June, 1835, together with a statistical view of the native churches.

		The past year.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
Stations.		Marriages.	Whole No. admitted to the church on examination.			Whole No. on certificates.			Recom. to other churches.			Died.			Suspended.			Excommunicated.			Now in good standing.			Admitted on examination.			Admitted on certificate.			Excommunicated.			Candidates.			Suspended.			Died.			Children baptized.			Total children baptized.			Baptized children died.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
Hawaii,	Hilo,	195	40	2	3			4	36	1																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													

Miss Brown has made a promising beginning in the manufacture of cloth from the native cotton. She has several native females under instruction.

Mention was made in the last Report of a Circular sent to several of the missions of the Board, and of the prompt, full, and valuable answers returned by this mission. An answer, however, was purposely delayed by the mission to the following question, viz:—"What are the decisive evidences of progress in your work, comparing the present state and character of the people with what they were at the commencement of the mission?" More time was needed to mature the reply. An answer, of nearly fifty pages, has been received from

the mission during the past year. The statements in this interesting document are made with deliberation; have the sanction of the whole mission; are in answer to an official call upon the mission for accurate information that might be entirely relied upon; and are not made by a few men residing for purposes of secular business at one place, or on one island, but by upwards of twenty well educated clergymen and a number of pious and intelligent laymen scattered through the group, mingling constantly with the people, most of them having done so for years, and some for fifteen years, and, as a body, having had the best possible means of knowing the truth of what they affirm. Such a statement is worthy of all confidence, and copious extracts will be made from it, as the most satisfactory method of making the Board acquainted with the state and prospects of the mission.

After remarking on the wickedness and ignorance of the people when the missionaries first arrived among them, and also on their destitution of all the ordinary means of intellectual improvement, even of a written language, the brethren proceed to notice the means resorted to, to improve the character and condition of the islanders.

“To meet the wants of the nation in such circumstances, an alphabet of their language was formed, and the language reduced to writing; schools opened in every district; school-books prepared and brought into extensive use; religious tracts published and circulated; the New Testament and other portions of the Bible translated and made accessible to thousands. Three printing presses are kept in operation to supply the means of light, and a thousand pages of new matter are now added in a year to the amount in use. The preaching of the gospel, very feebly and gradually commenced, is now maintained by preachers acquainted with the language, at fourteen different stations in the islands, is pretty regularly continued at several out-stations, and is occasionally extended through every district where no missionary is located. The congregations where public worship is maintained conduct with decorum. They always give a respectful and often an interested attention to the preaching, prayers, singing of hymns, and the administration of the sacraments in the house of God.

“The attention of the missionaries has from the first been more or less directed to schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honolulu convinced the chiefs and people here that we could teach them to read and write. An impulse like this was early given at the other islands, and has not yet ceased to be felt. The missionaries and their wives and helpers have, up to the present time, endeavored to cherish the schools as a primary means of reforming the nation. They have had classes under their own immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts



of the islands called schools, have been under the instruction of incompetent native teachers. The aggregate of learners in the islands has, at some periods, amounted to 50,000. Probably more than four-fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

“The plan of a high school is at length in some good degree matured and put in successful operation, and three of our number as instructors, devoted almost exclusively to its interests. The number of pupils is 118. Their studies at present are geography, including that of the bible, arithmetic, trigonometry, composition in their own language, with the rudiments of the Greek language to a select class. The science of duty here also is, and must be, the prominent object of pursuit; and it is hoped that some will attain to a thorough acquaintance with theology, natural and revealed, and be prepared to preach the gospel with acceptance and success.

“Of the mental acquirements of the best pupils, both of those in the high school, and others who have enjoyed particular personal instruction from the missionaries, we are disposed to speak with reserve. It is supposed that fifty or sixty may be found who could now sustain as good an examination in mental arithmetic and topographical geography, as a majority of the students in the common academies in the United States, or as ordinary men of business. A much greater number may be found among the pupils of the high school, the best teachers who have the charge of common schools, and the foremost members of our churches, who are able to give an exhortation, or offer a prayer in public with much propriety. Respectable pieces of composition have been produced by them. Among them are several interesting and useful pieces of evangelical poetry, some by men of middle age, and some by females past middle age, who learned to read and write by aid of spectacles. A considerable number make contributions for a paper. The pupils of the high school would themselves readily fill one page a week in a small newspaper, with their own original articles, respectable without the slightest touch of a teacher, and without interrupting their daily studies.

“We are happy to say that among those who have received our instructions there are many fair fruits of our labor, who are valuable assistants to the missionaries, and who are rendering important services to their countrymen.”

Common schools, under the instruction of native teachers, owing to various causes mentioned in previous Reports, are not so numerous, nor so vigorously sustained at present, as they were formerly; and cannot be revived and rendered highly useful, until the high school, and the schools for teachers at the several stations, shall train up an adequate number of well-qualified instructors to take charge of them. Still these common schools, notwithstanding the unskilfulness

of their teachers, have not been altogether a failure, even with reference to the ordinary purposes of schools. They at one period embraced as many as one-third of the whole population of the islands. The results are thus stated by the missionaries:

"It is supposed that the number of readers in the nation now is not less than 23,000; and that the whole number who have been taught to read some, so as to derive, or be able to derive, benefit from the perusal of tracts and portions of Scripture, may be from 7,000 to 10,000 above that number, i. e. from 30,000 to 33,000.

"Our school system, then, designed as the means of promoting mental and moral improvement, and social and public order, and spread over so wide a surface, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people in its time, has filled a place which nothing else could have filled, and to some extent given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins."

Respecting the operations of the press the missionaries remark:

"During the last year, in view of the wants of the people, a religious newspaper has been undertaken, to encourage a taste for reading, and to afford a variety of useful instruction. It was issued semi-monthly, and afforded to subscribers at a dollar a year. At first 1,500 copies were circulated. As soon as its character was known, 3,000 copies were required.

"One large edition of the New Testament has been scattered among the people, and another of 10,000 is demanded, and now in press and expected to be issued in a few months, which will probably be taken up as fast as it can possibly be bound. Payment in advance has been offered in some cases.

"The number of pages of matter prepared and printed for the high school, counted in a continued series, amounts to about 2,000 duodecimo and 2,000 octo-decimo, including half the sacred volume. The printing done at Honolulu for the last five years, amounts to about 30,000,000 pages, or 6,000,000 a year. The aggregate of printing done by and for the mission for the whole period, amounts to about 43,000,000 pages."

On the introduction of christian knowledge among the people, and the results of such labors, the missionaries remark:

"Great numbers of the people, during the period of our labors, have in some way expressed a desire to be taught the word of God and guided by its precepts. Multitudes have said, 'We repent, we believe, we wish to be the servants of the Son of God.' Among thousands of these, eight hundred and sixty-four have been selected and admitted to the fellowship and ordinances of the church, as having, at the period of their admission, given, in the judgment of charity, evidence of a radical change of heart, and of true subjection to Christ. But this number is by no means a satisfactory criterion of



the extent to which the gospel has been blessed to the nation. The field has been so wide over which the seed has been scattered, and the missionary laborers so few, and their personal acquaintance with the mass even of those who have been connected with the prayer-meetings among them, so very limited, that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe that unsound members have been admitted to the church. From among the 864 members admitted, thirteen have been excommunicated, and others suspended for gross offences. So that the number of church members is not a criterion, at any time or in any place, by which the extent of the saving influence of the gospel can be correctly measured. None can tell how much divine truth must be present to the minds of these children of pagans, how clear their perception of it, or how strong their conviction of sin, or their desire of heavenly things, must be, in order to their being united to Christ by faith. We know they must believe, and be disposed to obey the truth, and call on the name of the Lord with a sincere, humble, penitent heart, in order to inherit that promise, 'that whosoever shall call on the name of the Lord shall be saved.' To those who have offered themselves as candidates for admission to the church, we have, in a majority of cases, given no intimation that they could be admitted, for want of acquaintance with them, or for want of some decisive mark of christian character, which would not make a long probation, or familiar personal acquaintance necessary. A long probation, even to several years, has not been uncommon.

"In connection with these facts, it may be proper to advert to a cause which has cut short or apparently obliterated a portion of our labors. From the bills of mortality, which have been only partially kept in some districts, it appears probable that there have been not less than 100,000 deaths in the Sandwich Islands, of every period of life from infancy to old age, since the arrival of the mission fifteen years ago. Among these, thousands of our readers, aged, middle-aged, and youth, and thousands who in some way professed more or less regard to the gospel, have gone down to the grave. Whatever, therefore, of blossoms or of fruit once appeared among them, the fatal blast of death has swept over them, and they have vanished from our schools and our congregations, to be seen no more, to be instructed by us no more; and the effects of our labors on that numerous class are placed forever beyond the observation of the world. While this generation has been travelling through the wilderness, and making some efforts to emerge from the surrounding darkness, and while hope was entertained that a fairer and brighter scene was just ready to open upon them, such have been the ravages of death, that the pillars of the nation have been shaken and removed. Seventy-eight members of our infant churches have fallen by its strokes, embracing some of the active and distinguished; and the whole com-

munity have appeared to be passing away like a flood. Yet a goodly number of the instructed have escaped these ravages, and have been gaining more or less by the means employed for their benefit, while the number of our readers, and the number of those who can be relied on as substantial friends of our cause, has, in the midst of all opposing causes, been gradually increasing.

“As evidences of the influence and progress of our work, and the triumphs of the cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaa-humanu, Naihe, and others of high rank, who have left the church below, and gone, we trust, to join the assembly of the blest above. Of the steady efforts of governor Hoapili and his wife in the cause of reformation; of Kapiolani, Kekaulohi, and Kinau, who in their habitations, dress, and intercourse, appear with christian dignity and politeness, and exert a good influence in their sphere, we could speak with pleasure, as fruits of our toil and evidences of progress in our work. Others of rank deserve to be reckoned, as holding an important place as helpers on our side. But the evidences of unfeigned piety are as clearly obvious in the poor.”

In concluding the document from which the foregoing extracts have been taken, adverting to the extent of the work entrusted to them and the progress made, the missionaries add:

“We are required ‘to give the people the Bible with ability to read it.’ This has been done in part, and is in good progress. The translation of the Bible into English, as it is now received in Great Britain and the United States, with all the helps of colleges and former translations, cost a labor somewhere near equal to that of one man one hundred and forty-seven years. It has been said by one not much in favor of our puritanism, in reference to what is required and expected of us, ‘You have filled the land with schools and churches, but with pleasant dwellings and fruitful fields you have not.’ Neither the one nor the other has yet been accomplished, but the introduction of the light of the Sabbath, of christian marriage, of the press, of the Bible with its doctrines of temperance, industry, purity, and righteousness, are, we think, important steps towards so desirable a result.

“We have taken what we supposed to be indispensable incipient measures to raise up the people to a state of elevated civilization and christianity; and though a great proportion of the inhabitants of the Sandwich Islands are low in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, etc., yet the immediate effect of the measures employed, has been such as to comfort the laborers in their toil, and stimulate to further exertion. Considering what all were, in a state of gross idolatry, or in the pollution and darkness in which the vanishing tabu system left them, and what all would probably have been now, without having had the blessed gospel; and then taking into view what we see Christianity



has done and is doing for those who embrace it, the missionaries in the field, even those who have had fifteen years acquaintance with the nation, feel as much encouragement to preach the gospel to them now and labor for their conversion, as at any period, and as for any people.

“For all the good that has been achieved or undertaken here, let the glory be given to God, to whom it is due; and for all that is expected to be accomplished, or hoped for, let his almighty favor be relied on by all the friends of the Sandwich Islands mission, and of the Sandwich Islands nation.”

## NORTH AMERICAN INDIANS.

### MISSION TO THE CHEROKEES.

**BRAINERD.**—Daniel S. Butrick, *Missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; and their wives.

**CARMEL.**—No resident missionary.

**CREEK PATH.**—William Potter, *Missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *Assistants*.

**WILLSTOWN.**—William Chamberlin, *Missionary*; Mrs. Chamberlin; John Huss, *Native Preacher*.

**CANDY'S CREEK.**—William Holland, *Teacher and Farmer*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

**RUNNING WATERS.**—Sophia Sawyer, *Teacher*.

**RED CLAY.**—Elizur Butler, *Physician*; Mrs. Butler; Delight Sargent, *Teacher*; Jesse and Walker, *Native Teachers*.

(7 stations, 3 missionaries, 2 native preachers, 1 physician, 1 teacher, 2 farmers and mechanics, 11 females, and 2 native teachers.)

Mr. and Mrs. Ellsworth left Brainerd in May last, on account of the impaired health of the latter. They were accompanied on their return by Miss Catherine Fuller, the state of whose health also required a temporary suspension of her labors. Two sons of Doct. Butler, and two daughters of Mr. Chamberlin were also put under the charge of Mr. Ellsworth, on his return to the northern states. By the aid of some benevolent individuals and associations, it is to be hoped they may be educated without considerable expense to the Board.

About the middle of September, Doct. Butler and his family removed from Brainerd, where he had resided subsequent to the seizure of the mission premises at Haweis under the laws of Georgia. When it was known that he contemplated removing to some new station, he received urgent invitations, attended with liberal offers of aid, to settle in five different neighborhoods. After examining the comparative claims and advantages of each, he decided to remove to

Red Clay, a Cherokee settlement within the limits of the State of Tennessee, about twenty miles east of Brainerd, and fourteen west by south from Candy's Creek. The settlement was the most populous and the most healthy of the five from which the invitations came, having forty families within three miles; besides the importance attached to it from its being the place where the national councils have been held for some years past, and the residence of four or five of the principal Cherokees. When he removed to the new station, about the middle of September, he was most cordially received, which was the more pleasing, as a large portion of the people were connected with the Methodist or United Brethren's congregations. All, however, united promptly in erecting a comfortable house for the new teacher who had come among them, and expressed a strong desire to have their children educated.

Miss Sargent removed from Brainerd to this new station, and opened a school in July, containing about thirty pupils. The Methodist missionaries frequently preach in the settlement; and Mr. Stephen Foreman usually spends the Sabbath there once or twice in a month. Doct. Butler holds occasional meetings.

The stated religious meetings at most of the stations have been thinly attended during the past year; the same temptations and evil examples, and the same distressing anxiety respecting their political affairs, which have exerted so unfavorable an influence for the preceding four or five years, having continued and increased during the last. On some occasions, however, large numbers of the Cherokees have assembled to hear the word of God preached, and witness the celebration of the ordinances of the gospel. At Carmel the religious meetings continued to be large and solemn, till Mr. Butrick left the place in February last, and the invitations to visit settlements in the vicinity and hold meetings were numerous and urgent. Some special efforts have been made at Candy's Creek to induce more of the people to attend public worship, and with considerable success.

Eleven persons, all but one of whom appear to be full Cherokees, have been admitted to the church at Carmel during the year, one of whom was supposed to be above a hundred years old. This church now has sixty-five members. Four have been received to the church at Brainerd, and six to that at Willstown and Haweis. A number of cases of defection have occurred, most of which are attributable to the use of intoxicating liquors, to which the people generally have been strongly tempted. The means of temptation abound every where. When Mr. Butrick left Carmel, there was on one side of the station, three miles distant, a distillery, and on the other, a quarter of a mile distant, was a grog-shop and gambling-house. A number of church members have been removed by death, some of whom were striking monuments of sovereign grace. The present number of members in the several churches is estimated at 270.



The boarding-school at Brainerd, embracing twenty-five pupils, was closed about the first of March, and early in the summer another school was opened by Mrs. Butrick, at the request of the Cherokees. Most of the Cherokee families having removed from Carmel, on account of the influx of white men into the neighborhood, the number of pupils became so small that it was thought best to discontinue the school; and for the same reason Mr. and Mrs. Butrick removed to Brainerd soon after, where they have since resided. Thirty-two Cherokee children, and four from white families, have attended the school at Creek Path, who have greatly endeared themselves to their teachers by their affectionate and obedient conduct, and their diligence and progress in their studies. At Willstown and Candy's Creek there have been fifteen or twenty pupils each; about twenty have attended Miss Sawyer's school at Mr. Ridge's, and about thirty that at Red Clay; making the whole number of pupils in the schools at the several stations 162.

The schools for teaching the Cherokees to read their own language have been much extended and highly prosperous during the past year. Jesse, one of the teachers, had at the beginning of the year fourteen schools, scattered through a district fifty miles long by twelve or fifteen broad, and embracing 253 pupils. These he visited and taught in rotation, completing the circuit once in three weeks. Doct. Butler accompanied the teacher in his visits to six of these schools, and found them conducted with a high degree of order and decorum. The pupils were from eight to sixty years of age, and appear to be making good proficiency in learning to read. Seventy-seven of the pupils were good readers, and seventy others had left the schools, having become familiar with all the books in the language. As religious services are uniformly connected with the exercises of the schools, some of the older persons attend principally on account of these. The number of Jesse's schools was subsequently increased to seventeen, and then to twenty-five; when it became necessary for him to have an assistant, and a promising young man, a member of the Haweis church, was engaged for this purpose. The two teachers going through the circuit alternately, which extends to about 137 miles, were then able to visit each school once in two weeks. All these schools embrace 440 pupils. The religious character of Jesse is good, and his labors are highly acceptable to his people. In one settlement they have erected a good school-house for him. Of course his influence is salutary and extensive; and as he was formerly a notorious drunkard and ball-player, he is now, in every neighborhood which he visits, a monument of the reclaiming and renovating power of christian truth.

No information respecting the schools taught by John Huss, has been received during the year. And as he was one of the delegates chosen by his people to negotiate a treaty, and spent the last winter and spring at Washington, his schools were probably discontinued in

the autumn. He had previously had about the same number of schools and pupils as Jesse.

Stephen Foreman, a Cherokee preacher under the patronage of the Board, and connected with the station at Candy's Creek, was ordained about a year since by the Union Presbytery of East Tennessee. His labors as a preacher have been continued as heretofore, about half his Sabbaths having been spent at Candy's Creek, and the remainder at Doct. Butler's, Brainerd, Carmel, and other places. In company with Mr. Holland, he has spent much of the time of late in visiting the families within eight miles of the station, conversing with individuals and households on religious subjects, distributing tracts, and urging them to attend public worship. The good results of this course are manifest.

The condition of the Cherokees remains nearly the same that it has been during the three or four preceding years, except that the continuance of their unsettled and anxious state, and the great and increasing temptations to which they are constantly exposed, are more and more destroying all motives to industry, undermining their morals, rendering them familiar with scenes of iniquity, and augmenting among them the amount of poverty, vice, and wretchedness. A large portion of those who resided in that part of the nation included within the limits of the State of Georgia have removed to their lands in Tennessee or North Carolina, and those who remain behind, unless they have purchased or rented their own houses and fields of those to whom the possession has been transferred by the laws of Georgia, are liable to be driven from their homes at any moment, when the new owners shall choose to take possession. Many families, having comfortable dwellings and large and well cultivated plantations, have thus, without warning, been reduced from comparative wealth to absolute destitution of shelter and all the necessities of life, to suffer from hunger and exposure, or to beg a share of what remained to some of their own more humane and more hospitable countrymen.

In July of last year, the Cherokees were met in council by the Rev. J. F. Schermerhorn, commissioner on the part of the United States, but the negotiation was broken off without any progress having been made in negotiating a treaty. In October another council was held, with nearly the same result. Sixteen delegates were, however, appointed by the party adhering to Mr. Ross, (which is said to embrace a large majority of the tribe,) to continue the negotiations, either in the nation or at Washington. Immediately after a reconciliation was effected between the two parties, and four more delegates were appointed from the other party. The delegates decided to proceed to Washington, to continue the negotiation directly with the secretary of war. After their departure another council was called by the commissioner in the month of December, which was attended by a portion of the Cherokees opposed to Mr. Ross.



With these the outlines of a treaty were agreed upon, and another delegation appointed to proceed to Washington to consummate it; which was finally effected with some modifications, and the treaty, approved by the president of the United States, was ratified by the Senate in June last. Mr. Ross, and the delegates associated with him, protested against this treaty in all the stages of its progress, as being unsatisfactory in its provisions, made contrary to the will of the nation, and with persons wholly unauthorized to transact such a business.

By the treaty, the Cherokees cede the whole of the country which they now occupy, and within two years are to be removed to a territory west of the Mississippi river. For their lands, improvements, buildings, etc., they are to receive \$5,000,000, and \$650,000 to defray the expenses of their removal, and of sustaining them one year after arriving at their new homes. The buildings and improvements at the mission station are to be appraised and paid for in the same manner as the property of the Cherokees, and such missionaries and assistants as a committee of the Cherokees shall designate, are to be allowed for their removal the same sum each, from the public funds, which is allowed to the Cherokees.

#### MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Aaron Gray, *Mechanic*; Asa Egerton, Ellen Stetson, Emeline Bradshaw, *Teachers*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer; ———, *Teacher*.

PARKHILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith, *Teacher*.

(3 stations, 3 missionaries, 3 teachers, 5 farmers and mechanics, and 10 female teachers and assistants.)

The members of this mission, and the same is true in respect to other missionaries of the Board west of the Mississippi river, have suffered much less from severe sickness and removals by death, during the last year, than during either of the two years preceding; and through the merciful protection of God, the labors at the several stations have been prosecuted with few interruptions from any source.

Mr. Washburn returned to Dwight near the close of the autumn, accompanied by Misses Louisa Clarke and Emeline Bradshaw from the State of Vermont, and Mr. Asa Egerton, a member of Western Reserve College. Miss Clark was earnestly solicited to engage temporarily in a school at Little Rock, and with the consent of Mr. Washburn, she complied; and has since requested and received a release from the service of the Board, with a view to her permanent engagement there. Miss Bradshaw teaches the girls' school at

Dwight. Mr. Egerton has had no formal connection with the Board, his health not being firm; but has labored at the stations as a teacher and mechanic, as his services have been needed, and is prosecuting his studies, with the expectation of qualifying himself to become a preacher to the Cherokees.

Mr. Newton has been married to Mrs. Joslyn, and Doct. Palmer to Miss Johnson.

The station formerly in the Forks of the Illinois has been removed to a more elevated place called Park Hill, about three miles distant, with the hope of avoiding the unhealthy location at the Forks. This place has been selected by Mr. Worcester as the most suitable for the permanent establishment of the printing press; and, permission having been obtained from the Cherokee council, with some restrictions, to inclose the land and erect the buildings requisite, the work has been in progress during the past summer, and probably before this time the press and the families connected with it have become established at this place. The number of Cherokee families in the vicinity, and the readiness to receive religious instruction which prevails among them, render it an important post for a missionary.

Early in the winter the influences of the Holy Spirit were enjoyed in the mission families at Dwight, and among the Cherokees in the vicinity of that station, and of Fairfield; and at the latter station, according to the latest intelligence, four had been received to the church, and seven were then candidates. The demands for preaching in various parts of the tribe were much more numerous than the missionaries could supply; the congregations were larger than usual; and the attention given to instruction was fixed and solemn. By request of the officers at Fort Gibson, Mr. Washburn spent one Sabbath each month at that post, and preached to between 200 and 300 attentive hearers. The meetings attended by Mr. Newton have also been full and solemn. Many of the church members are highly exemplary in their christian character, and in their exertions to do good to their people. Among these is the one who held up the scalp of the parents of the little Osage girl, whose affecting story was narrated by Dr. Cornelius, and he also who acted as interpreter on that occasion, with their wives. The whole number of church members is supposed to be about 160.

The boarding schools at Dwight have been full and highly prosperous, embracing sixty-nine Cherokee pupils—thirty-seven boys and thirty-two girls—of whom sixty were boarded in the mission family. These schools seem to have had an important influence in giving the mission favor in the eyes of the Indians. The school at Fairfield, in the number of its pupils, and in its character, has been much the same as during the previous year. A young man has been hired to teach the school, who succeeds well, and may probably become permanently connected with the station. Mr. Newton's school has been attended by about thirty-six pupils. Miss Smith has taught a small



school on the Bayou Menard. The number of pupils in the four schools is estimated to be about 180.

The amount of printing executed at the press has been comparatively small, Mr. Worcester having been much occupied in erecting buildings, and making other preparations for removing to his permanent place of residence. A tract entitled, "Select Passages of Scripture," and also the Cherokee Hymn Book, have been reprinted, the former containing twenty-four, and the latter forty-eight pages, and five thousand copies of each struck off. An edition of 450 copies of a small almanac for the Cherokees, embracing sixteen pages, has also been printed; making in all 367,000 pages. Some small works have also been printed in the Choctaw and Creek language. Six cards, containing small portions of Scripture in the Cherokee language, have been lithographed, and 300 copies of each printed in Boston. The demand for books in their own language seems to be steadily increasing among the Cherokees.

During the last spring the Cherokees requested Mr. Abraham Redfield, formerly connected with the Osage mission, to engage in teaching a school at Union, to be supported out of an annuity which they receive, and to be under their own direction, on a plan similar to that under the care of Doct. Palmer at Fairfield. As he is much esteemed by the Cherokees, and the prospect for usefulness seemed favorable, he was appointed to the service. The school will probably be opened the present autumn.

#### MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; and Mrs. Wright.

BETHABARA.—Loring S. Williams, *Missionary*; Mrs. Williams; Eunice Clough and Louisa Williams, *Teachers*.

EAGLE TOWN.—Cyrus Byington, *Missionary*; Mrs. Byington; Elizabeth A. Merrill, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Abner D. Jones, *Teacher*; and their wives.

LUK-FO-A-TA.—Joel Wood, *Missionary*, and his wife.

CLEAR CREEK.—Ebenezer Hotchkin, *Catechist*; Mrs. Hotchkin; Anna Burnham, *Teacher*.

BETHEL.—Samuel Moulton, *Teacher*, and his wife.

(7 stations, 5 missionaries, 3 teachers, 12 female teachers and assistants, and 6 native teachers.)

The families connected with this mission have been permitted by a gracious Providence to prosecute their labors during the past year in quiet, and in most respects under favorable circumstances. Disease has not prevailed in the country, as it did during the two preceding years, prostrating their strength, interrupting their labors, and introducing suffering and death into almost every Choctaw family.

Most of the people have become settled and comfortable in their new homes, after the long period of agitation and suffering occasioned by their removal; and have manifested a good measure of confidence in the missionaries, and an increasing desire for instruction.

Mr. Byington arrived in the Choctaw country with his family, Mr. and Mrs. Jones and Miss Merrill, as teachers, in November. He selected a site for his station, near that of Mr. Williams, where the people voluntarily erected for him a dwelling-house and school-house, which, with a little additional labor and expense, were rendered comfortable.

Mr. Kingsbury, after bringing the affairs of the old Choctaw mission to a close, so far as his presence was necessary, was appointed by the Committee to visit the Osage stations, and attend to some important business there, which will be noticed in the report of that mission. He then proceeded with his family to the present Choctaw country, where he arrived in February, and resumed his missionary labors at the station before occupied by Mr. Wood, the latter removing to the station vacated by Mr. Wilson.

During the last spring Mr. Wilson and Mr. Agnew became disconnected with the mission; the latter being induced to adopt this course by the loss of his health, and the improbability of his regaining it in that climate; and the former having requested a release from the service of the Board, that he might enter another field of labor under the patronage of the Western Foreign Missionary Society.

Mr. Holley, who was mentioned in the last Report as having been appointed to the Choctaw mission, has been detained from entering on his labors there, that he might prosecute a temporary agency in behalf of the Board in some of the southwestern states.

At Bethabara or Eagle Town, three schools have been taught a part of the year, and by Choctaw young men, embracing together 100 pupils, with an average attendance of 75 or 80. The instruction has been given principally in the Choctaw language. Another school, composed of 50 girls, with a daily attendance of about 32, is under the care of a daughter of Mr. Williams, where the studies are mostly in the English language. This is an important school, and it seems desirable that it should, as soon as practicable, be constituted a school of a high order for the education of Choctaw females. One of the schools mentioned above, consists of a company of adult Choctaws, who associated themselves together, and obtained the assistance of a young man of their own people as teacher, for the purpose of learning to read their native language. They were succeeding well. Miss Merrill has a school of 47 pupils, and a daily attendance of 30. At Wheelock, Clear Creek, Bethel, Luk-fo-a-ta, and Pine Ridge, are other schools, each embracing from twelve to eighteen pupils, most of whom are taught to read in both the Choctaw and English languages.



The following is a tabular view of the schools at the several stations.

Stations.	Teachers.	Pupils.	
		Whole no.	Average.
1 Bethabara and vicinity,	Miss L. Williams,	50	32
2 " "	J. Q. Adams, (native,)	40	25
3 " "	Miss Merrill,	47	30
4 " "	J. Cogswell and J. N. (natives,)	20	15
5 Luk-fo-a-ta,	Miss Clough,	40	22
6 Bok Tuklo,	A. Kenney, (native,)	30	20
7 Bok Lusa,	Tikbonubbi, (native,)	18	12
8 Wheelock,	Mr. Reid,	20	16
9 Bethel,	Mr. Moulton,	22	11
10 Red River,	J. Cole, (native,)	19	14
11 " "	J. Brewer, (native,)	30	20
12 Clear Creek,	Mrs. Hotchkin,	30	11
13 Pine Ridge,	Miss Burnham,	20	13
		386	241

Sabbath schools are taught at most of the places mentioned above, and are generally well attended.

The state of the churches and congregations is represented as being encouraging. In November last, a church was organized at Pine Ridge, consisting of five members. Thirty-four persons have been added to the churches during the past year, which now embrace the following number of members:

Bethabara and vicinity,	123
Wheelock,	75
Bok Tuklo,	17
Pine Ridge, or Kiemichi,	6
	<hr/> 221

Since the last Report was made, the following books have been printed in the Choctaw language:

	<i>Pages.</i>	<i>Copies.</i>
Chahta Holisso, (Choctaw Spelling Book,) with cuts, 3d edition,	72	3,500
Chahta na Holtina, (Choctaw Arithmetic,) - - - -	72	1,000
Ulla Katekisma, (Dr. Watts's Second Catechism for children,)		
2d edition, - - - - -	30	2,000
Family Education and Government, - - - - -	48	1,500
Choctaw Almanac, for 1836, - - - - -	16	

All, except the last, were printed at Boston; the last was printed at the press on the Arkansas, under the immediate direction of Mr. Worcester, where two small volumes of religious tracts, translated by Mr. Williams, are now in press, and where most of the printing for the missions in that quarter will probably hereafter be executed. The desire for books is greater than at any former time, and the number of Choctaws who are able to read and write their own language is very considerable and constantly increasing. The mission-

aries have thought it desirable that a small periodical paper should be printed for their use, and have been authorized to commence one.

About 3,000 or 4,000 Choctaws still remain in their former country, in the state of Mississippi, who are represented to be poor and debased, and in a most exposed and wretched condition. The moveable property formerly belonging to the mission in that country has been disposed of for the benefit of the Board, and \$4,611 31 has been received of the government of the United States, for the buildings and improvements on land.

#### MISSION TO THE CREEKS.

John Fleming, *Missionary*, and his wife; Roderic L. Dodge, *Physician*.

(1 station, 1 missionary, 1 physician, and 1 female.)

Mr. Fleming has succeeded but very partially in gaining access to the Creeks. The congregations have been small, and the schools which the mission family have repeatedly attempted to establish have embraced too few pupils, and been too irregularly attended, to lead them to expect that much good would result from that department of labor. The most important neighborhoods are occupied by schools established by the missionaries of the Baptist and Methodist denominations. A boarding-school has been in contemplation; and probably one on an economical plan may be opened, should the mission be continued.

No additions to the church have been reported. Mr. Fleming continues to prosecute the study of the Creek language with success. A small book, of twenty-four pages, has been printed. During the winter 500 Creeks arrived from their former country, in the state of Alabama; and recent events lead to the expectation that the whole tribe will be removed to the country assigned them in the west, without great delay. The number still to be removed is said to exceed 20,000. The Seminoles, who are said to number 4,000, have a country assigned them south of that assigned to the Creeks. Should the whole of these tribes, speaking the same language, be removed and located together, the sphere of labor opened before this mission would be much enlarged; and it would need to be reinforced without delay. Should a boarding-school be established, a teacher and another male assistant would be needed immediately.

#### MISSION TO THE OSAGES.

BOUDINOT.—William C. Requa, *Farmer and Catechist*.

(1 station, 1 farmer and catechist.)

Mrs. Requa was removed from her labors by death, on the 30th of October last, about one year after her arrival in the Osage country.



Though spared to do little for them, she was devotedly attached to the Indians, and entered with much zeal and cheerfulness on her work.

When the mission to the Osages was commenced, the tribe occupied an extensive tract of country west of the state of Missouri, and extending from the Missouri river on the north beyond the Arkansas on the south. The station at Union, in the southern part of their country, and that at Harmony, in the northern, were far within the limits of their domain, and were the constant resort of multitudes of these ignorant and untamed hunters of the prairie. At this time they had had comparatively little intercourse with the white man; and though some of his vices and diseases had been introduced, yet intemperance, that insidious destroyer, the inlet of all evil and the barrier against all good to the Indian, was entirely unknown among them.

By a treaty negotiated with them in June, 1825, almost immediately after the mission went into full operation, and before it came under the care of this Board, their country was reduced to a narrow strip, fifty miles in width, whose southern border was forty miles distant from Union, while the northern was still further removed south of Harmony; thus at once placing the missionaries and the schools at a most unfavorable distance from the adult Indians, on whom they were designed to operate. Some of the Indians lingered about their former residences, and continued accessible to the influence of the mission; but they could not be regarded by their teachers as being at home, or in a condition to be permanently benefitted. Harmony fell within the limits of the state of Missouri, which occasioned additional embarrassments. In 1828, by a treaty entered into with the Arkansas Cherokees, Union and the forming settlement at Hopefield were included in the land assigned to the Cherokees. The latter station was broken up and removed, and the former became an unsuitable place for an Osage school, and soon ceased to receive that class of pupils. By a further extension of the Cherokee country, the settlers at Hopefield were again obliged to abandon their fields and lodges, and to commence anew still further north. Within the last few years, white settlers have been locating themselves in the vicinity of Harmony, and thus increasing the embarrassments under which that school was conducted. In the mean time the number of white travellers and traders who had been passing through or residing among the Osages has been increasing. New temptations have been presented to them. Intoxicating liquors have been introduced in great quantities, and the Osages, though slow to imitate either the whites or their red brethren of other tribes, have at last contracted a fondness for them, which their ignorance and a feeling of their humbled and melancholy condition well fitted them to indulge. The influence of the traders, who have great sway over their minds, is to prevent their adopting the habits of settled agricultural life, and to

lead them to devote themselves more entirely to hunting, wandering further and further west, as the game retires in that direction.

Owing to circumstances like these, it is the opinion of the missionaries that the Osages were never so poor, dissipated, and wretched, as at the present time; or in a condition more unfavorable to the influence of religious truth.

The situation of the Osages and their affairs being such, it became obvious last autumn, that the mission families could not advantageously be kept longer at Harmony, or the boarding-school be continued. Such were the views of the Committee and the missionaries. Accordingly arrangements were made for disposing of the property of the Board at the station. The members of mission families there, as no other field of missionary labor was opened in that vicinity, where, considering their age and the circumstances of their case, the Lord seemed to be calling them to enter, requested and received a discharge from the further service of the Board. The Rev. Nathaniel B. Dodge, of Boudinot, also presented a similar request, and received his discharge early in the spring. The Rev. Messrs. Dodge and Jones have since been commissioned by the American Home Missionary Society to preach as missionaries in the white settlements in the vicinity of Harmony, where they are now laboring. Some of the mission families still occupy the buildings and grounds at the station.

The school was discontinued about the first of March. Some of the pupils have gone home to their friends; others are retained in the families of their former teachers, with the hope of protecting them till maturer years from the bad influences to which they would otherwise be exposed. Some of the older and more promising members of the school are establishing themselves as farmers.

One assistant missionary is now the only remaining individual of the Osage mission; and should the effort, which it is said will be made the present autumn, to bring the whole tribe upon their reservation, and by aiding them in erecting houses and opening fields, to induce them to exchange the hunter's mode of life for that of the agriculturist, fail, the mission must probably be abandoned.

A retrospect of the history of this mission cannot be taken without awakening many painful emotions. Very few, if any, of the adults of the tribe have been induced to exchange their savage and migratory habits for a civilized and industrious life; or to substitute the christian doctrines and practice for their ridiculous and absurd superstitions; or have been in any other manner benefitted as to their condition or character. The number of youths educated in the schools has been comparatively small, and of this small number few have given evidence that the gospel, under whose daily influence they sat for years, has been to them the power of God unto salvation; while many have returned to their friends and former manner of life, and become as filthy and debased as those who had never enjoyed



such advantages; and not a few others have been enticed away, to sink into the lowest depths of pollution and misery. The amount of funds expended on the mission has been great; and so also has been the number of laborers who have engaged in promoting it. Not a few of these, after going through a course of arduous service, have gone down to the grave, the victims of disease and hardship; others, worn down by toil and disheartened by opposing difficulties, have retired from the field with broken constitutions; while the remnant, after having labored with much fidelity and patience nearly fifteen years, have felt themselves compelled to abandon the work, leaving the Osages, with scarcely an exception, more miserable and hopeless, both as to condition and character, than they were when the mission was commenced among them.

Such instances, while they should render us more humble in view of the utter impotence of all human agents and means, and more disposed to look to God to give efficiency to his own word, should not tempt us to doubt respecting our duty to have the gospel preached to every people, or to feel less certain that all the divine promises relative to its ultimate and universal triumph will be fully accomplished.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary*; Benedict Satterlee, *Physician and Catechist*; Samuel Allis, Jr., *Assistant*; Mrs. Allis.

(1 station, 1 missionary, 1 physician, 1 assistant, and 1 female.)

Doct. Benedict Satterlee, from the medical school at Fairfield, New York, and his wife, and Miss Palmer of Ithaca, affianced to Mr. Allis, were appointed to the Pawnee mission, and proceeded early in the spring, by way of the Ohio and Missouri rivers, towards their destined field of labor. At Liberty, on the western frontier of the state of Missouri, Mrs. Satterlee, who was attacked with a severe cold before she commenced her journey, became much more ill, and on the 30th of April she was called away by death from her husband and the scene of her contemplated labor, on which she was just ready to enter. Her end was full of peace and hope. Doct. Satterlee reached Bellevue, a settlement on the Missouri river, about 130 miles from the Pawnee country, on the 27th of May. Mr. and Mrs. Allis were to remain near that place during the summer; while Mr. Dunbar and Doct. Satterlee were expected to accompany the Pawnee bands on their summer hunt.

During the summer and winter of last year, Messrs. Dunbar and Allis accompanied the Indians as heretofore, receiving the same kind treatment, and directing their attention principally to the acquisition of the language. In this Mr. D. states that he had made such proficiency as to be able to understand nearly all which the Indians said, and to express his thoughts with little difficulty on common topics.

He could make himself but very imperfectly understood on religious subjects. The health of these brethren has been good, without interruption. They feel perfectly safe among the Indians, and think the prospect of benefitting them is favorable. The tribe is large, their disposition kind, and their location such as to afford a mission among them facilities for exerting an extensive influence among the Indians generally in that quarter. Nothing prevents the free access of missionaries to them, or presents formidable obstacle to preaching the gospel to the whole 8,000 or 10,000 which the tribe embraces. Other large tribes west and south of the Pawnees are equally accessible and friendly; among which may be named the Shiennes, Arrapahoes, Gros Ventres, and Mandans. Even among those tribes which are said to be hostile to the whites, a missionary would probably have little cause to apprehend danger; and however unfavorable their wandering and predatory habits may be to the exertion of a christian influence over them, there is little ground to expect that there will be any improvement in this respect till christian benevolence shall interpose in their behalf.

No schools have yet been established among the Pawnees. Books must first be prepared in their language, and the obstacles to establishing any other than boarding-schools, will be nearly insuperable till the Indians shall adopt a more settled manner of life. Some attempts are in contemplation by the United States' agent for effecting this; and on the result of these the mode of proceeding in the mission must very much depend.

#### INDIANS WEST OF THE ROCKY MOUNTAINS.

Samuel Parker, Henry H. Spalding, *Missionaries*; Marcus Whitman, *Physician*; William H. Gray, *Mechanic*; Mrs. Whitman and Mrs. Spalding.

(1 station, 2 missionaries, 1 mechanic, and 2 females.)

Mr. Parker and Doct. Whitman continued the exploring tour, which it was stated in the last Report they had commenced, till they arrived, about the middle of August, at the rendezvous of the traders on Green river, a branch of the western Colorado. They conferred with a number of tribes of Indians to which they could have access, and obtained information respecting others from travellers and traders with whom they met. So far as they could learn, the Indians in that quarter are generally friendly and ready to receive missionaries and teachers among them. They were also led to conclude that the Indians in the mountains are more numerous and more densely settled, than has heretofore been supposed. Their attention was particularly attracted to a band of the Flat Head and Nez Perces tribe; and so favorable did the prospect of missionary labor among them appear, that it was thought expedient for Dr. Whitman to return and



obtain associates, with a view of immediately commencing a mission in their country. Doct. W. accordingly directed his course homeward, and reached St. Louis on the 4th of November. Mr. Parker continued his tour westerly to the waters of the Oregon river, and thence down the river to Fort Vancouver and the Pacific Ocean. The Indians near the coast were found to be very few in number, and extremely poor and wretched. A fatal epidemic which prevailed four or five years ago, swept off three-fourths of the population on that coast, and for two or three hundred miles inland. Mr. Parker is expected to return to the United States within a few months.

Doct. Whitman and Mr. Spalding, with their wives and Mr. Gray, about the first of March commenced their journey up the Missouri river toward the Flat Head country, and were near the mouth of the Great Platte river on the 20th of May, when the latest intelligence from them was dated. Having been disappointed in securing a passage in the boat of the American Fur Company, which annually makes trips high up the Missouri river, they were obliged to prepare themselves to make the whole journey by land.

There seems to be little reason to doubt that all the Indian tribes, throughout the immense territory extending from the western frontier of the United States to the Pacific Ocean, may be approached by missionaries, without serious difficulty or danger, whenever suitable persons shall be found in sufficient numbers for the service.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggens, *Farmer*; and their wives; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedediah D. Stevens, *Missionary*; Mrs. Stevens; Lucy C. Stevens, *Assistant*.

(2 stations, 2 missionaries, 1 farmer, and 5 females.)

Doct. Williamson and his associates arrived at Lac qui Parle on the 9th of July of last year. Above seventy Indian families spend their summers within half a mile of the station; and near Lake Traversers, about a day's ride distant, there are 200 families.

Much of the time of the missionaries has been occupied in erecting buildings, and providing other accommodations for their families. They have made some progress in acquiring a knowledge of the Sioux or Dakota language, in which they have prepared vocabularies of considerable extent; and 500 copies of a small spelling-book, embracing twenty-two pages, has been printed. The sick have demanded and received a share of their time and attention, and they have afforded medical aid as their circumstances would permit.

Schools have been opened at each of the stations; but the number of pupils has been exceedingly variable. When the Indians are on

their hunting excursions, few children are left behind, while at other times large schools may be collected. At both stations the missionaries have been without suitable school-houses or books, yet when the Indians have been in the vicinity the number of pupils in each has varied from fifteen to twenty-five; a considerable number of whom, notwithstanding all the disadvantages, have made commendable progress in learning to read.

In communicating christian knowledge to the Indians, the missionaries have been able to accomplish but little, owing to their ignorance of the language and the want of competent interpreters. A church has, however, been organized at Lac qui Parle, to which the trader at that post has been admitted. Hopes are entertained that some other persons at the station have been savingly benefitted by the religious instruction communicated there.

The Sioux or Dakota tribe is supposed to embrace about 25,000 Indians, who wander and hunt through the extensive country lying between the 43d and 49th degrees of north latitude, and extending from the Mississippi to the Missouri rivers. Their means of subsistence are often scanty and obtained with difficulty; and their sufferings from cold, hunger, nakedness, and disease are great; and the missionaries are often pained in view of the most heart-rending scenes of wretchedness and suffering. To christian benevolence alone they must probably look for relief.

#### MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Joseph Town, *Farmer and Mechanic*; and their wives; Delia Cook, *Teacher*.

POKEGUMMA.—Frederick Ayer, *Teacher*; Mrs. Ayer; John L. Seymour, *Teacher and Mechanic*; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*, and his wife.

FON DU LAC.—Edmund F. Ely, and Granville T. Sproat, *Teachers and Catechists*; Mrs. Ely.

(4 stations, 2 missionaries, 3 catechists and teachers, 2 farmers and mechanics, and 7 females.)

Yellow Lake being found to be an unfavorable place for exerting a steady and extensive influence over the Indians, and especially for collecting them into a permanent agricultural settlement, it was thought best for Mr. Ayer and his family to remove to Pokegumma Lake, a body of water communicating by a short channel with Snake river, and through that with the St. Croix river and the Mississippi. The new station is about fifty miles west southwest from Yellow Lake, and about two and a half days travel from St. Peters. The soil is much better and more easily cultivated than that at Yellow Lake, and the fish and game are much more abundant.



Mr. Sproat, an approved teacher residing in the vicinity of Mackinaw, though not formally appointed by the Committee, proceeded to La Pointe last autumn, with a view to entering into the labors of this mission, in case his labors should be needed. His aid was welcomed by the brethren of the mission, and he may probably become permanently attached to the mission. It was thought best that he should be for the present associated with Mr. Ely at Fon du Lac.

A number of the youths of both sexes from the Mackinaw school, have, during the last year or two, gone to reside at stations connected with this mission; some of whom have been highly useful as interpreters and assistants, while others have contributed little to lighten the burdens of the missionaries or promote the welfare of the Indians.

Three native catechists from the Methodist missions in Canada, being unable to proceed to the place of their destination, further west, spent the winter at La Pointe and Fon du Lac, where their christian deportment and labors were apparently highly useful to the Indians. The gospel has been more extensively and faithfully preached during the last year, than during any previous year since the mission was established. Still, in communicating christian knowledge to the Indians, the missionaries have labored under various embarrassments. Very few can be collected in regular congregations at any of the stations. They must be addressed individually or in families, or when a few can be gathered in their huts. At Yellow Lake, before the family removed from that place, at Fon du Lac, and especially at La Pointe, the interest manifested in hearing preaching and the reading of the Scriptures, has considerably increased. During the winter an unusual spirit of prayer and anxious concern for the salvation of the Indians, prevailed at the latter station, accompanied by a corresponding spirit of inquiry and readiness to listen to instruction among the people. Two Indians, a man and his wife, were hopefully converted, and, with two other persons, received to the fellowship of the church. Three other persons gave some evidence of having been born again, and in August two were candidates for admission to the church. The Spirit of the Lord was obviously there; and the mission family, deeply impressed with a consciousness of their own impotence, and brought to rely on the gracious power of God, were greatly encouraged. A similar state of religious feeling prevailed about the same time at Yellow Lake, where two or three, it is believed, were converted to God. At Leech Lake and Fon du Lac there were at that time some tokens for good, though no full accounts have been received from either of those stations. At the latter station, where there are many papal Indians, Mr. Ely was invited to attend their meetings, and sing and pray and read the New Testament to them in their own language. He was subsequently requested to discontinue his prayers, but the interest in the reading of the Scriptures increased to such a degree that little assemblies were collected nearly every night for this purpose. The meetings at La Pointe for Eng-

lish preaching, though attended by but few, have been peculiarly interesting and encouraging.

The school at La Pointe has increased in numbers and interest. Forty-six pupils have attended during the year, and while the Indians were encamped near it, the average daily attendance was twenty-five or thirty, but at other times not more than twelve or fifteen. Thirty-five were enrolled in the school at Yellow Lake, and the average number daily was fourteen. At Fon du Lac the school contained on an average sixteen pupils, nearly all of whom were children of papists. During the summer the daily attendance was twenty, including some promising young men who made good proficiency in learning to read their own language. As there is no family government among these Indians, the parents never constrain their children to attend school; and the children, having of course very inadequate notions of the value of the advantages to be enjoyed, are tardy and irregular.

At La Pointe and Yellow Lake some pains have been taken to induce the Indians to adopt the habits of civilized life, and not wholly without success. Aid has been afforded to such Indians as were disposed to avail themselves of it, in clearing and fencing land, procuring implements, seeds, etc., and in building. About \$150 have been expended for this purpose at La Pointe, and in such a manner as to encourage the Indians, lead them to form habits of industry, and to teach them how to labor advantageously for themselves. At Yellow Lake or Pokegumma three or four Indians have opened and cultivated small fields, gladly availing themselves of the proffered assistance, while others seemed ready to do it as soon as the mission family should be in a situation to aid them at the new station. Others were procuring cows and horses for themselves, and on the whole there was a gradual advance as to industry and civilization. The principal chief at Leech Lake had enlarged his field, purchased a horse, and was making an attempt to raise cows. No cattle had ever been kept at this place, on account of the predatory character of the surrounding Indians. Mr. Boutwell and the chief were going to try the experiment together.

A priest of the papal church took up his residence at La Pointe and Fon du Lac more than a year since. He had baptized a few of the Indians, who still seemed as friendly to the missionaries and as much inclined to listen to instruction as before. It was not known that he had attempted to oppose the mission, nor did his influence among the Indians seem to be great.

Additional laborers are much needed in this mission. At the stations now occupied there should be at least one more ordained missionary, two schoolmasters, and a layman, farmer or mechanic, at each station, who shall devote his principal attention to the Indians, teaching them how to perform various kinds of labor, and aiding them to overcome the difficulties which must ever be met by a people who are passing from a savage into a civilized state; and without which



aid their progress must be slow, protracted, and attended with many discouragements and relapses.

In the opinion of the missionaries, other stations might advantageously be occupied without delay. The necessities of the Indians are urgent; and there are no obstacles to be encountered which will not probably become more formidable the longer the work is deferred.

Mr. Ely was in the summer of last year united in marriage with Miss Catherine Bissel of Mackinaw, and Mr. Town with Miss Hannah Hill of Chicago.

The following books have been printed in the Ojibwa language during the year, viz:—

	<i>Pages.</i>	<i>Copies.</i>
Ojibwa Spelling-Book, 2d ed. - - - - -	107	500
Old Testament Stories and Natural History, - - -	72	500
Gallaudet's Picture Defining and Reading Book, and New Testament Stories, }	124	500
Ojibwa Hymns, by Peter Jones, - - - - -	40	500
Six Cards—alphabet and short syllables, - - - -		500

Making in all 2,000 copies and 164,000 pages.

The gospel of Luke has been translated into the Ojibwa language, by Mr. Hall, assisted by a native young man, and is ready for the press.

#### MISSION SCHOOL AT MACKINAW.

Lucius Garey, *Superintendent of Secular Concerns*; Mrs. Garey; W. R. Campbell, *Teacher*; Mrs. Campbell; Eunice O. Osmar, Hannah Goodale, and Jane Leavitt, *Teachers and Assistants*.

(1 station, 1 catechist, 1 teacher, and 5 females.)

Miss Skinner was last autumn united in marriage to Rev. Mr. Denton, a missionary from the Basle Seminary in Switzerland, destined to the Indians near Prairie du Chien; and after spending the winter at the station, proceeded to join her husband early the last spring. The health of Miss McFarland having become much impaired, and owing to the reduction of the school, her services not being greatly needed, she left Mackinaw last autumn, and will not probably resume her labors in the mission family.

No ordained missionary has been stationed on the island during the year. The meetings have been conducted principally by Mr. Schoolcraft, the United States' agent for Indian affairs, and Mr. Garey, and have been very well attended. The members of the church have manifested a good degree of christian feeling, and have generally adorned their profession. Since the removal of the business of the American Fur Company from the island, the number of English residents has been much diminished, and the number now connected

with the church, including some pious soldiers in the garrison, does not exceed thirty-five or forty. The Rev. Oren C. Thompson, from the Detroit presbytery, with which the church is connected, has, by direction of the presbytery, spent three or four Sabbaths at Mackinaw, administered the Lord's supper, and preached to the people, by which the church was much refreshed. Much effort has been made to obtain a missionary to take charge of the spiritual concerns of the station, but it has proved ineffectual.

The school which is under the instruction of Mr. and Mrs. Campbell, has been somewhat reduced in numbers during the year; the number of boarding scholars of both sexes having been only twenty-nine, and the whole daily attendance, including the pupils from the village, having been forty-six. Owing to the establishment of other missionary stations among the bands of Indians around and beyond Mackinaw, and in part probably to papal influence exerted over some bands in the vicinity, applications for admittance to the school are much fewer than formerly; and it is doubtful whether it will be expedient to continue the school for a long period, without essentially changing its character. The opportunity for benefitting the Indians is also much less than when they were accustomed to resort to the Island for purposes of trade. The Committee have considered the expediency of substituting for the present school a seminary for educating native teachers and catechists, provided suitable candidates could be obtained. But no small difficulties are anticipated in carrying this plan into effect, and the favorable results cannot be calculated upon with much certainty.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*; Mrs. Hall.

(1 station, 1 missionary, 1 teacher, and 1 female.)

Before the close of the last year the Indians and the mission family had finished their removal, and were settled on the new reservation. In this respect the facilities for giving instruction, both in schools and in religious meetings, have been greater during the last year than during the two years preceding. But even now, when the Indians have hardly put up their houses and cleared and inclosed their fields, the proposal has been made to take them from their houses again, and transport them to a country west of the Mississippi river. Their minds are beginning to be agitated on the subject. The perplexity and discouragement to which the missionaries are subjected from this source are very great; but not to be compared with the disheartening and deteriorating influence exerted on the Indians by being obliged so often to abandon the houses and fields which they were just beginning to enjoy, and to endure new toils and



exposures to prepare for themselves other homes, of which they may be despoiled as soon. How manifestly impossible is it that a people should become more industrious, intelligent, or moral, or should acquire more of the comforts of life, or rise in character, while kept in so agitated and unsettled a state.

During the past year the Indians have been unusually engaged about their various labors; and temperance, industry, and attention to meetings and religious instruction have been more general, both among old and young, than for the preceding two or three years. Some instances of hopeful conversion have occurred, and numbers have been seriously concerned about their salvation. Under the influence of the temptations which have beset the people from the white settlers, who are crowding in around them, some painful cases of defection have occurred; while others have exhibited the power of christian principle in resisting temptation, so as to excite the admiration of unprincipled men. The number now in the church has not been reported.

Mr. Marsh has, by request, assisted in organizing a presbyterian church at Green Bay, consisting of thirteen members. He preaches occasionally to a small congregation which assembles there.

As the Indians did not settle on their new lands so compactly as was hoped, the school has labored under embarrassment from the fact that many of the children were too distant from its location to attend it regularly. The school last fall and winter received forty-six pupils, though the average attendance was hardly twenty. Last spring it was thought best to open a new school in the southern part of their town, and a young female was hired to teach. This school was attended by about twenty pupils, and is promising.

#### MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—William Williams, *Missionary*, and his wife; Elizabeth Stone and Lucia G. Smith, *Teachers*.

SENECA.—Asher Wright, *Missionary*, and his wife; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and his wife; Andelusia Lee, *Teacher*.

ALLEGHANY.—William Hall, *Teacher and Catechist*, and his wife.

(4 stations, 3 missionaries, 1 teacher, and 3 females.)

The state of religious feelings on all the reservations has been fluctuating; sometimes encouraging the missionaries to hope that the Spirit of God was about to display his converting and sanctifying power; and then again stupidity and backsliding have but too obviously characterized the members of the several churches. Much harmony and worldly prosperity have prevailed, but few have given evidence of having turned from darkness to light. None have been received to the churches at Tuscarora and Seneca, except two at the

former station from another church. Only two are mentioned as having been received to the church at Cattaraugus, and one at Alleghany. Deducting the number of those who have been removed by death, and four or five who have been subjected to the censures of the churches, the whole number of members connected with the mission churches is less than it was last year; the number at Tuscarora being 44, at Seneca 40, at Cattaraugus and Alleghany 56; in all 196.

Ten schools have been taught on the four reservations for a greater or less portion of the year, embracing in all about 250 pupils; the average daily attendance, however, not having probably exceeded 200. Flourishing Sabbath schools have also been maintained, and an evening school at Cattaraugus for young men and adults; besides efforts which have been made to teach some of the Indians to read in their own language. At Tuscarora it is supposed that as large a portion of the children have attended school as is usual in the surrounding white settlements. The prejudices of some of the older heathen chiefs against christian schools seem to be yielding, and a number of pupils from families belonging to the heathen party attend the schools.

The christian Indians manifest an interest in the spiritual welfare of their people. It was stated at the meeting of their convention, held in January last, that the deacons on each reservation had visited all the families on the several reservations, except their own, for the purpose of promoting christian knowledge and piety. Fifty dollars were contributed by the Indians, and appropriated to the advancement of the cause of education.

The dwelling-house at Seneca had become so far decayed that it was found necessary to rebuild it, which has been accomplished during the past summer.

A small reading-book with a vocabulary, embracing forty-two pages, has been prepared in the Seneca language by Mr. Wright, and one thousand copies printed.

#### MISSION TO THE ABERNAQUIS.

Peter Paul Osunkherhine, *Native Preacher.*

(1 station, and 1 native preacher.)

In January last Osunkherhine was invited by the presbytery of Champlain to attend their meeting, when he was licensed to preach the gospel; and at their session in June he was ordained by the same presbytery as an evangelist to his native tribe. The opposition to him and his labors, which had previously been great and unremitted, was immediately embittered. His papal countrymen, under the influence of their priest, had previously succeeded by their representa-



tions to the governor of Canada, in getting him removed from the office of government schoolmaster and interpreter; and they now sent in their petitions to have him removed from the reservation. The governor, however, would not interfere; and Osunkherhine went on with his labors, determined, as he says, "to depend only on the Lord, who is stronger than them all." He now preaches every Sabbath, holds prayer and conference meetings often during the week, visits and converses with the people on religious subjects, and teaches school every day. About twenty-five hearers attend his meetings, "because," as he says, "they believe the bible religion to be better than what is taught by the priest, though perhaps they are not all new creatures by the Spirit." One has made a public profession of religion, and some others appear to have been converted to God. Every attempt has been made by the priest and his adherents to draw them from the truth; but persuasion, argument, and threatening have been unavailing.

When the Indian families are at home, the school is attended by fifteen or twenty; but when they are absent on their hunting excursions, only six or eight are present. The parents of these children seem to be deeply interested in the school. Two other schools have been opened in opposition to Osunkherhine's, one by an Irish, the other by a French Catholic; but they are small and irregularly attended.

Osunkherhine has recently procured a small press and a supply of types for printing small cards and tracts in the language of his people, which he hopes may extend his usefulness, especially among those who have been taught by him to read.

A number of ministers in the vicinity of St. Francis, the place of his residence, have expressed much confidence in his character, and cordial approbation of his labors.

## SUMMARY.

During the past year the receipts of the Board have amounted to \$176,232 15, and the expenditures have been \$210,407 54; besides \$37,900 entrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board is thirty-one, including eighty-one stations; at which are laboring one-hundred and fifteen ordained missionaries, five of whom are regularly educated physicians, ten other physicians, sixteen teachers and catechists, eight printers and bookbinders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers and seventy-two other native teachers and assistants, three hundred and ninety-eight

persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labors of the missionaries, embracing 2003 members; also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype foundries,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the Board since their commencement is not far from 116,000,000.

## CONCLUSION.

In bringing this Report to a close, it may be useful to present an outline of the plan on which the missions of the Board have been established, and in conformity with which they may be enlarged till the knowledge of the gospel shall be disseminated, and its benign and saving influence felt by all the families of mankind.

The following statements are made for the purpose, first, of showing that, in extending the operations of the Board among unevangelized nations, reference is had to system, and to great ultimate results; and secondly, of ascertaining whether the christian community will sustain the Board in endeavoring, with the divine aid, to fill up the outline here presented, and to carry their plans into execution as fully and as speedily as possible.

Has not the time arrived when the followers of Christ should be brought to look more distinctly at the work of introducing and establishing the christian religion throughout the earth, as a work the whole of which is feasible, a work *to be accomplished*, by human instrumentality, and that without great delay? And having estimated the magnitude and difficulty of the undertaking, ought not each portion of the church, or the several societies which act in their behalf, instead of regarding the work as an undivided whole, equally incumbent on all, but for which none is peculiarly responsible—a work which may require they know not how large expenditures, or how many men, and to be accomplished they know not when,—rather to obtain as well defined views as possible of the several divisions of the great field which they are respectively called to cultivate, while each



should make its calculations as to the number of men and the amount of funds and labor which it must furnish, and the length of time within which it might probably bring its allotted task to a close? Each would then have its own work clearly in view; would compare its means with the extent of the enterprise; would measure the progress made towards the desired result, and would press onward with singleness of purpose, with well directed exertions, and with animation and hope, till the earth should be FILLED with the knowledge of the Lord.

Before presenting the outline of what it may be proper for the Board to aim to accomplish, two preliminary remarks are important.

1. It is presumed that the evangelical churches of Christendom have entered upon the work of missions to the heathen with the intention of publishing the gospel to the whole unevangelized world.

2. That the American Board, however, as a missionary institution, does not undertake alone to publish the gospel to *all* these nations. Other societies in this land, and Christians of other nations, have entered upon this work, and others still will engage in it. Our English brethren are doing more than ourselves, and will not be behind us in this race of usefulness. The French and German churches, too, are beginning to develop the spirit of missionary enterprise; but for some time to come, owing to the state of their civil and religious institutions and the limited prevalence of evangelical piety among them, these churches can be expected to do little more than furnish auxiliary forces to the grand spiritual armies of England and America. In Russia, also, there seems to be the elements of religious enterprise struggling to be freed from the chains of civil and ecclesiastical despotism.

Acting on the principle of not interfering with other evangelical missionary societies, and with the evangelical churches of other portions of Christendom,—since there is room enough and more than enough for all,—the American Board will direct its efforts to specific portions of the great field.

In pointing out these portions as definitely as possible, reference will be first had to missions and countries beyond sea.

On the *African continent* the attention of the Board is directed more especially to the central regions, and at the same time to certain points on the western and southern coasts. The stations already formed upon the two coasts are starting points for the interior. A range of mountains extends from west to east through the heart of Africa. In western Africa these are called the Kong mountains, and farther east they have long been known as the Mountains of the Moon. Eastward of the Niger they are observed to rise, though in the torrid zone, to the elevation of perpetual snow. These must furnish temperate and salubrious retreats from the burning valleys and plains. Recent discoveries lead us to suppose that a spur from this

great central chain comes down to the neighborhood of our mission at Cape Palmas. If so, with the blessing of heaven, we may soon establish ourselves upon it. Taking another position at Cape Coast Castle, 450 miles eastward of Cape Palmas, and advancing thence into the Ashantee country, we may soon occupy the mountain range at a more advanced position eastward. Now, too, that the passion for geographical research has opened the Niger to the observation of the world, we only wait for commerce to render the ascent practicable for the gospel. Already steamboats from Liverpool—manned, however, almost wholly by native Africans—are ascending and descending that river. As soon as commerce succeeds in making a speedy, annual passage up the Niger to Boosa, the Board propose to occupy some upland position near that place, 1200 miles in a straight line from our present station at Cape Palmas. This will bring us within reach of populous nations, that will give us much scope for our labors, and make large demands upon our patrons for their sons and daughters, their contributions and their prayers. But why remain on the western banks of the Niger? The salubrious highlands on the east will invite us to advance into regions nearer the centre of the continent, and never yet known to the civilized world.

The Board propose, also, to approach the centre of Africa from the south. For this purpose they have commenced a mission at Port Natal, 900 miles eastward of Cape Town, and another in the interior 400 miles from Port Natal. What facilities or obstacles will present themselves in our progress towards the centre of the continent from this position, we do not know, the region not having been explored. But there is a restless feeling among men of science, and merchants, and statesmen, and there is a noble feeling waking up in the church of Christ, which will grow stronger and stronger until it is known whether that space of 2,000 miles, now a void in the conceptions of mankind, be well watered, fertile, and populous; or whether it be a great southern Sahara. If populous, the Board propose, the Lord granting permission, to advance northward till our line of missions from the west and south shall meet, and keep a jubilee on the mountains of the centre. The proposed line of operations from Cape Palmas to Port Natal is about 4,500 miles.

In *Asia*, the Board have another great line of missions marked out for the enterprise of the churches. The line begins at Constantinople, or rather in Macedonia; runs through the northern districts of Asia Minor, through Persia and Afghanistan, down through western and southern India to Ceylon. On this line we have stations already at Constantinople, two in Asia Minor, one or two in Persia, three in western India, one in southern India, and a number in Ceylon; and a missionary has been appointed to Rajpootana, higher up the line in western India.

Another line commences in Greece, passes through the southern districts of Asia Minor, through Syria and Palestine to Mesopotamia.



On this line three stations have been formed among the Greeks, one in Asia Minor, and two in Syria and Palestine.

Another series of missions has been projected and commenced in eastern Asia and the neighboring archipelago. The central point is Singapore, at which a station has been formed. The plans of the Committee, however, concerning the vast field of which this is at present the geographical, commercial, and religious centre, are not matured, and cannot be without more facts. It is proposed to extend missions up the populous valley of Siam, towards China in that direction; to the great neighboring islands of Sumatra, Java, and Borneo; and to the coasts of China and Japan, as soon as Divine Providence allows missions to occupy them. Already we have a station in Siam, another at Canton, and one or two in the islands.

How soon it will be practicable to extend our missions westward from the Sandwich Islands among other islands of the North Pacific, it is not now possible to determine.

Such is a concise geographical view of the plans of the Committee, as far as they have been formed, for the missions of the Board, in benighted countries beyond the limits of our own territory.

The *Indian tribes* may be arranged geographically in two classes; those within the limits of the States and territories of the Union, and those beyond the western frontiers. The former, to which a few years since missions were principally confined, are now removing from their present location; and, considering their prospects, may in the formation of future plans, be left out of the account. Their number at the present time may be estimated at 75,000.

The tribes beyond the limits of our states and territories may also be divided into two classes; the one embracing the tribes which have emigrated from the east, and the other those who now occupy their original country. The former are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while the latter obtain subsistence mainly by hunting, are migratory in their habits, and savage in their character. The emigrant tribes, when they shall be joined by their brethren now east of the Mississippi river, will probably embrace about 108,000 souls, while the native tribes between our western frontiers and the Rocky Mountains, including about 10,000 Ojibwas on the north, are estimated to embrace 122,000. Of the number of those who occupy the territory including the mountains and regions beyond to the Pacific ocean, no correct estimate can be formed.

The western Indians have been approached at the southern and northern extremities of their territory. In the south, beginning with the emigrant Cherokees, Choctaws, and Creeks, the line of our missions extends to the Pawnee country, and thence, by means of the exploring tour performed within the last eighteen months, and the new station recently taken among the Flat Head and Nez Perces tribes, to the Oregon river.

On the north, our line begins with Mackinaw and the Stockbridge Indians, and proceeds on from the southwestern shores of lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri. Here we meet with numerous extensive tribes, through which the line should be extended till it intersect the first mentioned line beyond the Rocky Mountains.

The *facilities of access* to these portions of the world are rapidly multiplying. No science has made more rapid progress during the last twenty-five years, than that of geography; no art has improved more than the art of travelling; no enterprize has exerted itself with such amazing power and effect as that of commerce. Steamboats have made rivers as navigable as the ocean; and have extended the facilities of rapid water communication into the centres of vast continents. Already are they on the Niger, ascending to the heart of Africa; and on the Ganges, the Indus, and the Euphrates, ascending to the heart of Asia. They ply between Calcutta and Bombay and the Red Sea; are found in all parts of the Mediterranean, and in the Black Sea; and have actually made their appearance among the islands of the Indian Archipelago. In all this we notice the wonder-working of the providence of God, preparing the way for his churches to publish the gospel every where.

The parts of the earth where it is proposed to establish missions, with a view to occupying, in connection with those already commenced, that portion of the unevangelized world which may properly be allotted to the American churches which sustain the Board, having been noticed, the AGENCY TO BE USED will now be briefly described.

Human nature is found to be the same in every climate and nation. The causes which can degrade man in one land below his natural level, will exert the same depressing influence in every land where they are allowed to operate uncontrolled. On the other hand, the causes which, through the blessing of God, elevate him to a holy and happy life in one land, will have equal efficacy and are equally necessary in every other. Man can no more be enlightened without education, or holy without the gospel, in Africa or Asia, than in America. He must rise there and every where else by the same means by which *we* are raised and by which *we* are sustained on the scale of social life. Hence the true and simple theory of missions. They are an endeavor to extend to heathen nations the means of improvement, and especially of moral improvement, which we enjoy. They are built upon unquestioned principles of our nature, and upon our every day experience of cause and effect, as well as upon the plainest commands of the word of God. The institutions and influences which we observe to be so effectual, under God, at home, and



in which we are taught to repose so much confidence, we endeavor to send abroad by means of foreign missions, and to make them the common property of mankind; not doubting at all their transforming influence, as instruments in His hands by whose command we act. These are the PREACHING OF THE GOSPEL, EDUCATION, and THE PRESS.

The *preaching of the gospel* is of course the leading instrumentality in missions. This was almost the only means which the apostles could command, for in their day there was no press, and neither books nor education for the multitude. The preaching of the gospel is still, and ever will be, the grand means for the conversion of men. The leading object of the Board, therefore, is to supply the millions embraced within the contemplated range of their operations with the preached gospel. Excepting the Sandwich Islands, however,—where the peculiar providence of God has made it necessary for us to occupy the whole ground at once, and such other tribes as may become similarly situated,—the Committee are not expecting adequately to supply the people with stated preaching from our own land. Nor do they expect to furnish any foreign nation with preachers for many continuous generations. Heathen nations must be rendered independent of Christendom for their religious teachers as soon as possible. In no other way can this be done, than by endeavoring to raise up men in every place, men born and educated in the several countries, who may be ordained as pastors of the churches. The plans of the Board are formed with a view to this result. Institutions, combining in their nature both the college and the theological seminary, enter into the plans of all our missions beyond sea. We have them now at the Sandwich Islands, in Ceylon, at Constantinople. We have them resolved upon and projected in the Grecian Archipelago, in Syria, among the Nestorians of Persia, among the Mah-rattas of India, and at Singapore. They will be needed in Asia Minor, Mesopotamia, Rajpootana, Siam, China, and the islands of the Indian Archipelago.

Around these seminaries, to a greater or less extent, are schools of different orders for the elementary christian education of youth—partly to furnish promising youths for the seminaries, and partly to furnish model schools, to raise up native teachers for schools, and to cultivate a habit of reading and a taste for education among the people. To superintend this department, it will probably be important to send a small number of well qualified lay-teachers to each of the missions. In process of time native teachers will be qualified to take the whole charge of elementary schools, and even to take the professorships in the seminaries. But, as the Committee have adopted the standing rule that none of the seminaries shall have permanent funds, it will be long before pecuniary aid can be withheld from them.

The creative power in education has been the *press*. This is the modern gift of tongues; and in many respects it is better than that which the apostles had. It is proposed to make great use of the press. Printing establishments have already been formed at the Sandwich Islands, in China, Siam, at Singapore, in Ceylon, western India, Syria, Asia Minor. They are about to be sent to western Africa, south Africa, and the Nestorians of Persia. Ere long it is hoped that this stupendous engine will be planted in several other favorable positions. However, it will probably be expedient to employ presses owned by the Board *only so far and so long as they shall be indispensable to the printing which must be done*. Natives are trained to the art of printing wherever we have presses. The more promising of these will be encouraged to set up presses of their own, and will receive the patronage of the Board as fast as they can be entrusted with its printing. Our books will be received with less jealousy when coming from native presses, and the native presses will thus be enabled to live, be placed under salutary restraint and stimulus, and will gradually be conducted onward to independence. Gradually, too, our school-books, versions of the scriptures, and other books, will be replaced by those which are the result of native labor; and thus native authorship will be encouraged, and the natives incited to literary labors by their own presses. Nor is there any thing visionary or remote in these results. Give the natives of the Sandwich Islands a press, and were you then to annihilate the mission, they would continue to write and print in their language as long as they remained a people.

Thus much it seemed necessary to say concerning the mode in which the Board operates through its missions. The object at which they aim is, with the divine blessing, to render the natives independent of foreign aid as soon as possible. They would add, however, that they have no confidence in this or any other system of means, except as instrumentalities in the hands of the Almighty Spirit, which he is wont to bless. All will be in vain without his blessing. Yet that blessing is promised, absolutely pledged, in the work of propagating the gospel—may be calculated upon; and it is unbelief to fear lest, notwithstanding the explicit promises of God, the churches will labor in vain and spend their strength for nought in such a work as this.

It is difficult to say *what number of laborers* will be needed to carry out the plans which have been described. Probably *twelve hundred ordained missionaries*, including those already in the service of the Board, would suffice for the countries beyond sea; and those should have the assistance of about *three hundred* laymen, as physicians, printers, teachers, etc.

No portion of the heathen will require so many laborers or so great expenditures, in proportion to the number of souls to be benefitted,



as the migratory tribes of the North American Indians. No class of the heathen require more to be done for them, while none are with greater difficulty brought under a permanent christian influence. Nearly the whole of this race must undoubtedly receive the gospel from the hands of the christian community in the United States, if they are ever to partake of its blessings. That portion of them which might properly be allotted to the Board, would probably require *sixty* ordained missionaries, including those now laboring among them, and twice that number of lay catechists, teachers, etc., who should be intelligent men, qualified to give religious instruction among the small bands with which they should have their residence.

Twelve hundred and sixty ordained missionaries, with four hundred and twenty lay assistants, besides female helpers, may be taken as the number of laborers which would be requisite to carry this plan into effect.

The question will arise, whether it is practicable for a single missionary society to superintend and direct a system thus extended? It will be altogether practicable. More laborers would indeed be required in the corresponding and financial departments. The treasurer would need more clerks. Another secretary might be appointed to reside at New York city, and another to reside at Cincinnati; but no greater number than three would be required at the Missionary Rooms. An editor might be appointed for the Missionary Herald and the other publications of the Board, who should devote his whole time to that business. Africa and the North Pacific might then be added to the department of Indian missions. Thus the division of labor might be carried to much greater perfection than it is at present, and the multifarious business, which is now not without system, might be reduced to a still more perfectly systematical arrangement. More time also would be required of the Prudential Committee. But it is important to add, that the labors and responsibilities in the executive department are not necessarily and materially increased by an increase of the number of missionaries in any one mission. In general the missions of the Board are expected to organize themselves for united deliberation and business as soon as three brethren belong to them, and to become jointly responsible to the Prudential Committee for all their measures as a body and as individuals. The more numerous a mission becomes, therefore, provided proper care has been taken in selecting the members, the more responsibility will be thrown upon it, and the more will the executive officers at home be relieved from care. Three hundred missionaries distributed among our existing missions, after they had actually entered their respective fields, would alleviate rather than increase the cares of those who have the direction of the missions.

The Board will not deem *twelve hundred and sixty* preachers of the gospel a large number to be sent into the extended fields we have been contemplating. Already, through the smiles of heaven, more

than one-twelfth part of the number are on the ground. But when all are there, supposing we assign to each man the responsibility of seeing the gospel published to 50,000 souls, our supply reaches only 63,000,000 of the hundreds of millions which are to be evangelized. But let the central situation of our contemplated posts be considered. In Africa they extend along its high places—its central regions—the sources of its great rivers—the seats of its more civilized and powerful native races and kingdoms. In Asia, they are the very foci of the nations. They are the radiant points of light and influence. And should our thirty or forty contemplated seminaries enjoy the gracious visitations of the Holy Spirit, they will be like cities set on a hill; the light of them to be seen, and the influence flowing out from them to be felt, over a wide extent of territory.

This plan of operation contemplates an annual and great increase of the number of missionaries and assistants in every department. To furnish twelve hundred and sixty ordained missionaries, which will afford only the scanty supply of one preacher to each 50,000 souls in the population embraced in this plan,—and to accomplish this within any moderate number of years, must obviously require an immediate and great advance on our present augmentation of numbers, by adding eight or ten a year. At this rate of increase it would require more than a hundred years to bring the requisite number into the field; during which time more than three generations of the heathen would go to the judgment, followed by more than five generations of missionaries; thus leaving the great mass of the heathen now on the earth, and two or three generations who may succeed them, unaffected by the renewing and saving power of the gospel.

Carrying this plan into effect involves also the necessity of a corresponding increase of pecuniary resources. Conducting the missions of the Board on their present scale, without reinforcement or extra expenditures of any kind, will require at least \$200,000 for the year terminating with next July. Then there is the existing debt of about \$40,000 to be cancelled; then about forty mission families now under appointment to be sent out, requiring nearly \$40,000 more;—calling for at least \$280,000 from the treasury during the year. But here no calculation is made for enlarging our establishments for schools, for printing, for educating native schoolmasters and preachers, or for giving increased efficiency in any manner to the missionaries now in the field. Nor are any calculations made for sending out additional missionaries and assistants who may offer their services during the year. Are, then, our missions to remain from year to year, or for a single year, just where they are—printing no more, gathering no more schools, training no more native assistants, exerting no more powerful and extensive influence of any kind on the heathen? Is the flowing in of missionary candidates, which, during the last year, has much exceeded any thing before, to be arrested, and no provision made for sending them forth, till after another meeting and another



impulse of this kind? Or is there to be high ground taken by the whole christian community, which shall encourage every young man whose heart the Lord has inclined to go to the heathen, to offer himself; encourage the missionaries to extend their labors and avail themselves of all the facilities within their reach for enlightening and saving the nations; while the Committee shall also feel encouraged to take a wide survey of the heathen world, and to enlarge their plans, and hasten the whole work on to its completion, with an enterprise and vigor corresponding to the emergency of the case.

## PECUNIARY ACCOUNTS.

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EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1836.

### *Mission to Western Africa.*

Drafts and purchases,	-	-	-	-	-	-	-	-	2,085	45
Outfit, in part, of Mr. White,	-	-	-	-	-	-	-	-	240	00
Expenses of B. V. James,	-	-	-	-	-	-	-	-	45	50—2,370 95

### *Mission to South Eastern Africa.*

Remittances,	-	-	-	-	-	-	-	-	-	6,550 00
Purchases, &c.	-	-	-	-	-	-	-	-	-	182 03—6,732 03

### *Mission in Greece.*

Remittances and purchases,	-	-	-	-	-	-	-	-	3,533	30
Outfit and expenses of Mr. and Mrs. Benjamin,	-	-	-	-	-	-	-	-	955	48
Passage of Mr. and Mrs. Benjamin to Smyrna,	-	-	-	-	-	-	-	-	200	00
Passage of four Greek young men from Greece, and part of their expenses in this country, (the balance having been paid by individuals,)	-	-	-	-	-	-	-	-	580	31—5,274 09

### *Mission at Constantinople.*

Remittances, drafts, and purchases,	-	-	-	-	-	-	-	-	4,612	70
Outfit and expenses of Mr. Homes,	-	-	-	-	-	-	-	-	594	44
Remittances to Mr. Schaffler, and expenses of Mission to the Jews,	-	-	-	-	-	-	-	-	2,126	62—7,333 76

### *Mission in Asia Minor.*

Remittances for Smyrna, Scio, Broosa, and Trebizond,	-	-	-	-	-	-	-	-	5,751	96
Purchases for do.	-	-	-	-	-	-	-	-	7,153	08
Outfit and expenses of Mr. and Mrs. Jackson,	-	-	-	-	-	-	-	-	716	74
Passage of Mr. and Mrs. Jackson to Smyrna,	-	-	-	-	-	-	-	-	200	00—13,821 78

Carried forward, \$35,532 61



Brought forward, \$35,532 61

*Mission in Syria.*

Remittances for Beyroot, Jerusalem, and Cyprus,	-	-	4,395	00	
Purchases for do.	-	-	2,143	60	
Outfit and expenses of Mr. Thompson,	-	-	528	86	
do. of Mr. Hebard,	-	-	534	41	
do. of Mr. Lanneau,	-	-	448	76	
do. of Miss Tilden,	-	-	166	30	
do. of Mr. and Mrs. Ladd,	-	-	666	33	
Passage of the above named individuals to Smyrna,	-		600	00	9,483 76

*Missions in Persia.*

To the Nestorians:—					
Remittances and purchases,	-	-	2,385	45	
To the Mohammedans:—					
Remittances and purchases,	-	-	1,738	94	4,124 39

*Mahratta Mission.*

Remittances, &c. to Bombay and Ahmednuggur,	-	-	8,323	80	
Purchases for do.	-	-	2,439	48	
Expenses of Mr. Ramsey and his children,	-	-	657	15	
do. of Mr. and Mrs. Read,	-	-	360	00	
do. of Mrs. Garrett,	-	-	282	00	12,062 43

*Ceylon and South India Missions.*

Remittances, &c. for seminary, boarding schools, free schools, native assistants, buildings, repairs, &c., including the ex- penses of the mission families,	-	-	28,081	70	
Purchases, &c.	-	-	4,871	73	
Outfit and expenses of Mr. and Mrs. Dwight,	-	-	591	92	
Expenses of Mr. Winslow,	-	-	204	97	
Passage of Mr. and Mrs. Winslow, and Mr. and Mrs. Dwight,			1,200	00	
Expenses of Mr. Tracy,	-	-	100	00	
do. of Mr. Ward,	-	-	50	00	35,100 32

*Mission to Siam.*

Remittances,	-	-	1,500	00	
Purchases,	-	-	1,465	39	2,965 39

*Mission to China.*

Remittances,	-	-	4,261	08	
Purchases,	-	-	258	94	
Expenses of Mr. Abeel,	-	-	575	00	5,095 02

*Mission to Singapore.*

Remittances,	-	-	1,551	90	
Purchases,	-	-	1,311	98	
Outfit and expenses of Mr. Hope,	-	-	495	66	
do. of Mr. and Mrs. Travelli,	-	-	852	19	
do. of Dr. and Mrs. Tracy,	-	-	876	16	
Passage of the above named individuals to Batavia,	-	-	1,125	00	6,212 89

Carried forward, \$110,576 81

Brought forward, \$110,576 81

*Mission to Sumatra.*

Remittances and purchases,	-	-	-	-	-	-	512	82
Outfit and expenses of Mr. and Mrs. Robbins,	-	-	-	-	-	-	747	21
Passage of Mr. and Mrs. Robbins to Batavia,	-	-	-	-	-	-	450	00
Grant to Mrs. Munson and her son,	-	-	-	-	-	-	250	00
do. to Mrs. Lyman,	-	-	-	-	-	-	150	00—2,110 03

*Mission to Java.*

Remittance, purchases, &c.	-	-	-	-	-	-	577	44
Outfit and expenses of Mr. and Mrs. Nevius,	-	-	-	-	-	-	1,221	00
do. of Mr. and Mrs. Ennis,	-	-	-	-	-	-	1,206	00
do. of Mr. and Mrs. Youngblood,	-	-	-	-	-	-	1,028	48
do. of Mr. and Mrs. Doty,	-	-	-	-	-	-	1,182	50
do. of Miss Condict,	-	-	-	-	-	-	247	00
Passage of the above named individuals to Batavia,	-	-	-	-	-	-	2,025	00—7,487 42

*Mission to the Sandwich Islands.*

Remittances, drafts, purchases, &c. for the general objects of the mission,	-	-	-	-	-	-	28,021	33
Grant to Dr. Chapin and Mrs. Chapin, including their passage from the Islands,	-	-	-	-	-	-	344	50
Do. to Mr. Loomis and family,	-	-	-	-	-	-	400	00
Do. to Mr. Ruggles and family,	-	-	-	-	-	-	221	00
Do. to Mrs. Shepard and children,	-	-	-	-	-	-	200	00
Expenses of Dr. Andrews,	-	-	-	-	-	-	320	00
do. of Dr. Lafon,	-	-	-	-	-	-	53	00
do. of Mr. Bailey,	-	-	-	-	-	-	125	00
do. of Mr. McDonald,	-	-	-	-	-	-	150	00
do. of Mr. Locke,	-	-	-	-	-	-	100	00
do. of Mr. Wileox,	-	-	-	-	-	-	100	00—30,034 83

*Cherokee Mission.*

Drafts, remittances, &c.	-	-	-	-	-	-	4,114	31
Donations in money received at the different stations,	-	-	-	-	-	-	401	46
Supplies purchased in Boston, including freight,	-	-	-	-	-	-	1,579	15—6,094 92

*Arkansas Cherokee Mission.*

Drafts and remittances,	-	-	-	-	-	-	6,676	26
Purchases, including printing press and types,	-	-	-	-	-	-	2,615	97
Donations received at the different stations,	-	-	-	-	-	-	41	37—9,333 60

*Choctaw Mission.*

Drafts, remittances, and purchases,	-	-	-	-	-	-	8,548	57
Deduct amount received of the Government of the U. States, for buildings and improvements in the old Choctaw nation,	4,611	31						
Received of individuals for property sold at the old stations,	-	-	-	-	-	-	1,665	70—6,277 01—2,271 56
Donations received at the different stations,	-	-	-	-	-	-	65	62—2,337 18

Carried forward, \$167,974 79



Brought forward, \$167,974 79

*Creek Mission.*

Drafts, purchases, &c. - - - - - 1,255 54

*Osage Mission.*

Drafts and purchases, - - - - - 810 45

*Pawnee Mission.*

Drafts, remittances, and purchases, - - - - - 1,898 09

*Mission to Indians beyond the Rocky Mountains.*

Expenses of Messrs. Whitman, Spalding, and Gray, - - 3,743 04

*Sioux Mission.*

Remittances and purchases, including 500 spelling books, - 2,183 47

*Ojibwa Mission.*

Books in the Ojibwa language, - - - - - 439 96  
Purchases and drafts, - - - - - 3,231 64—3,671 60

*Mackinaw Mission.*

Purchases, drafts, &c. - - - - - 1,974 34

*Stockbridge Mission.*

Drafts and purchases, - - - - - 480 22

*Missions among the Indians in New-York.*

Tuscarora station, - - - - - 502 86  
Seneca do. - - - - - 1,674 18  
Cattaraugus do. - - - - - 304 13  
Alleghany do. - - - - - 710 11—3,191 28

*Indian Missions generally.*

Expenses of Rev. Samuel Parker on an exploring tour to Indian tribes in the Oregon Territory, - - - - - 250 00  
Grant towards support of an Indian school at St. Francis, L. C. under the care of Rev. P. P. Osunkherline, - - - - - 150 00  
Transportation, freight, cartage, and binding of books, &c. for various stations, - - - - - 157 71  

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557 71  
Deduct amount received for property sold in the Choctaw nation, - - - - - 500 00—57 71

Carried forward, \$187,240 53

Brought forward, \$187,240 53

*Agencies.*

Services of Rev. J. Tucker, - - - - -	20 00	
do. of Rev. J. Ennis, 3 months, - - - - -	105 00	
do. of J. W. Dale, 4 weeks, - - - - -	32 00	
Travelling expenses, - - - - -	13 75	
do. of Rev. W. C. Jackson, 5 weeks, - - - - -	40 00	
Travelling expenses, - - - - -	32 00	
do. of Rev. N. Benjamin, including travelling expenses, -	100 00	
do. of Rev. M. Winslow, do. do. do. -	148 25	
do. of Rev. A. Bullard, and travelling expenses during a part of the year, - - - - -	161 75	
do. of Rev. Dr. D. Porter, including travelling expenses, -	300 00	
do. of Rev. W. Ramsey, do. do. do. -	300 00	
do. of Rev. H. Coe, 6 1-3 months, - - - - -	317 00	
Travelling expenses, - - - - -	44 64	
do. of Rev. D. Abeel, including travelling expenses, -	605 93	
do. of Rev. F. E. Cannon, 9 months, - - - - -	600 00	
Travelling expenses, &c. - - - - -	139 90	
do. of Rev. R. C. Hand, one year, - - - - -	700 00	
Travelling expenses, &c. - - - - -	190 48	
do. of Rev. H. Bardwell, 10 months and 8 days, -	855 55	
Travelling expenses, - - - - -	184 25	
do. of Rev. C. Eddy, one year, - - - - -	1,050 00	
Travelling expenses, &c. - - - - -	360 76	
Travelling expenses of Mr. Armstrong in Maine, Connecticut, Pennsylvania, &c. - - - - -	130 49	
Deputations to attend anniversaries, &c. - - - - -	304 36	6,736 11

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in Baltimore, September, 1835, - - -	339 85	
Contingent expenses of the annual meeting, - - - - -	8 00	347 85

*Secretaries' Department.*

Salary of Mr. Anderson and Mr. Greene, in part, for the year ending July 31, 1836, and of Mr. Armstrong from November 10, 1835, - - - - -	3,000 00	
Services of Rev. A. Bullard at the Missionary Rooms, -	75 00	
Clerk hire and copying, - - - - -	536 58	3,611 58

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending July 31, 1836, - - - - -	1,000 00	
Clerk hire, - - - - -	478 57	1,478 57

*Printing Department.*

Twenty-sixth Annual Report, 3,500 copies, - - - - -	694 52	
Dr. Miller's Sermon, - - - - -	95 16	
Missionary Paper, No. 15, 5,000 copies, - - - - -	65 35	
do. No. 18, 10,000 do. - - - - -	196 17	
do. No. 19, 8,000 do. - - - - -	137 46	
Quarterly Papers, Nos. 22 and 23, 20,000 copies, - - -	69 00	
Scripture History, 500 copies, - - - - -	64 00	

Carried forward, \$1,321 66 \$199,414 64



	Brought forward,	\$1,321 66	\$199,414 64
Cuts of Beasts and Birds, 500 copies, - - - - -		54 50	
Constitution, Laws, and Regulations of the Board, 1,000 copies, - - - - -		30 15	
Letters on the Constitution of the Board, 3,000 copies, -		75 42	
Character and condition of Females, &c., 3,500 copies, -		28 00	
Blank receipts, circulars, bills of lading, notices, &c. -		65 43	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, - - - - -		4,045 65	5,620 81

*Agency in New-York.*

Salary of agent for the year ending July 31, 1836, clerk hire, office rent, fuel, stationary, &c. - - - - -	1,845 53
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*Miscellaneous Charges.*

Postage of letters and pamphlets, - - - - -	908 65
Fuel and oil, - - - - -	87 44
Blank books and stationary, - - - - -	59 37
Wrapping paper, twine, nails, boxes, &c. - - - - -	83 46
Porterage, freight, labor, transportation of bundles, &c. -	98 34
Periodical publications, books, pamphlets, and binding of books, - - - - -	140 20
Transportation of gratuitous copies of the Missionary Herald, - - - - -	156 87
Rent of the Missionary Rooms and taxes, - - - - -	848 50
Desks, stoves, chairs, cases, fixtures, &c, - - - - -	255 12
Plates for cuts of Natural History and Bible cuts, and woodcuts, - - - - -	181 27
Insurance on property at the Missionary Rooms, - - -	20 50
Use of Tabernacle in New-York, - - - - -	56 00
Certificates, &c. - - - - -	11 53
Discount on bank notes and drafts, and counterfeit notes, -	221 07
Interest on money borrowed, - - - - -	290 24
Expenses of Dr. Doane, - - - - -	103 00
Total expenditures of the Board, - - - - -	\$210,407 54
Balance for which the Board was in debt, August 1, 1835,	4,691 13
	<hr/> \$215,098 72

## RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1836.

Donations, as acknowledged in the Missionary Herald, - - -	\$164,817 55
Legacies, do. do. do. do. - - - - -	8,757 84
Interest on the General Permanent Fund, - - - - -	2,556 76
Total receipts of the Board, - - - - -	<hr/> \$176,232 15
Balance for which the Board is in debt, carried to new account, August 1, 1836, - - - - -	38,266 57
	<hr/> \$215,098 72

PECUNIARY ACCOUNTS.

GENERAL PERMANENT FUND.

This fund amounted last year to	-	-	-	-	-	\$43,539 31
Received since, a legacy, as acknowledged in the Missionary Herald,	-	-	-	-	-	100 00—\$43,639 31

PERMANENT FUND FOR OFFICERS.

This fund amounted July 31, 1835, to	-	-	-	-	\$40,170 44
Received since, as follows:—					
For profits of the Missionary Herald,	-	-			\$1,441 77
For interest, in part, on this fund,	-	-			155 32—1,597 09—\$41,767 53



## AUXILIARY AND CO-OPERATING SOCIETIES.

### BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.

William R. Thompson, Treasurer, New York City,	-	-	-	-	-	-	-	-	8,838 82
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### CENTRAL BOARD OF FOREIGN MISSIONS.

James Gray, Treasurer, Richmond, Virginia,	-	-	-	-	-	-	-	-	6,115 50
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### SOUTHERN BOARD OF FOREIGN MISSIONS.

James Adger, Treasurer, Charleston, South Carolina,	-	-	-	-	-	-	-	-	8,553 20
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### MAINE.

Somerset County,	Rev. Josiah Tucker, Sec.	Madison,	
	Calvin Selden, Tr.	Norridgewock,	189 77
Lincoln County,	Rev. David M. Mitchell, Sec.	Waldoborough,	
	Rev. Seneca White, Tr.	Wiscasset,	882 98
Cumberland County,	Reuben Mitchell, Sec.	Portland,	
	W. C. Mitchell, Tr.	do.	769 33
York County,	Charles W. Williams, Tr.	Kennebunk,	141 06
Oxford County,	Rev. Henry A. Merrill, Sec.	Norway,	
	L. Whitman, Tr.	do.	175 00
Kennebec Conf. of chhs.	B. Nason, Tr.	Hallowell,	565 18—2,723 32

### NEW-HAMPSHIRE.

Rockingham Co. West,	Rev. Calvin Cutler, Sec.	Windham,	
	Moses C. Pilsbury, Tr.	Derry,	579 79
Strafford County,	Rev. John K. Young, Sec.	Meredith Bridge,	
	Asa Freeman, Tr.	Dover,	594 62
Merrimack County,	Samuel Evans, Tr.	Concord,	604 34
Hillsboro' County,	Richard Boylston, Tr.	Amherst,	1,696 22
Cheshire County,	Rev. Z. S. Barstow, Sec.	Keene,	
	Samuel A. Gerould, Tr.	do.	730 43
Sullivan County,	Rev. Dana Clayes, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	296 38
Grafton County,	William Green, Tr.	Plymouth,	398 48
Piscataqua Conf. of chhs.	Sherburne Blake, Tr.	Exeter,	351 21—5,251 47

### VERMONT.

Windham County,	Rev. J. L. Stark, Sec.	West Brattleboro',	
	N. B. Williston, Tr.	Brattleboro',	368 44
Windsor County,	Rev. Daniel O. Morton, Sec.	Springfield,	
	Rev. John Richards, Tr.	Windsor,	569 20
Orange County,	J. W. Smith, Tr.	Chelsea,	519 71
Washington County,	Chauncey L. Knapp, Sec.	Montpelier,	
	Constant W. Storrs, Tr.	do.	271 32
Franklin County,	C. F. Safford, Tr.	St. Albans,	221 90
Chittenden County,	Rev. J. H. Converse, Sec.	Burlington,	
	William J. Seymour, Tr.	do.	245 00
Addison County,	Rev. Thomas A. Merrill, Sec.	Middlebury,	
	Elisha Brewster, Tr.	do.	737 80
Rutland County,	Rev. Amos Drury, Sec.	Fairhaven,	
	James D. Butler, Tr.	Rutland,	721 34
Orleans County,	G. H. Cook, Tr.	Craftsbury,	69 41—3,724 12

### MASSACHUSETTS.

Berkshire County,	Rev. William Hawley, Sec.	Hinsdale,	
	Redolphus Colton, Tr.	Lenox,	1,691 02
Franklin County,	Rev. Mason Grosvenor, Sec.	Ashfield,	
	Franklin Ripley, Tr.	Greenfield,	1,319 44
Northampton and vicinity,	Daniel Stebbins, Sec.	Northampton,	
	Josiah D. Whitney, Tr.	do.	2,105 13
Hampden County,	Rev. Dorus Clark, Sec.	Blandford,	
	Solomon Warriner, Tr.	Springfield,	1,480 71
Brookfield Association,	Rev. Micah Stone, Sec.	South Brookfield,	
	Allen Newell, Tr.	West Brookfield,	1,530 35
Worcester Co. North,	Rev. Cyrus Mann, Sec.	Westminster,	
	Aaron Wood, Tr.	do.	879 10
Worcester Co. Central,	Henry Wheeler, Tr.	Worcester,	2,055 80
Worcester Co. Religious } Char. Soc.	Henry Mills, Tr.	Millbury,	775 64

Carried forward,	\$11,837 19	\$35,206 43
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Middlesex North Char. Soc.	J. S. Adams, Tr.	Brought forward,	\$11,837 19	\$35,206 43
Middlesex South Conf. } of chhs. }	P. Johnston, Tr.		516 15	
Essex County North,	Rev. L. F. Dummick, Sec.	Newburyport,		
	James Caldwell, Tr.	do.	1,299 98	
Essex County South,	Rev. George Cowles, Sec.	Danvers,		
	Joseph Adams, Tr.	Salem,	1,691 15	
Boston and vicinity,	Rev. George W. Blagden, Sec.	Boston,		
	C. Stoddard, Tr.	do.	8,343 73	
Norfolk County,	Rev. Harrison G. Park, Sec.	Dedham,		
	Rev. Dr. Burgess, Tr.	do.	557 34	
Palestine Miss. Society,	Rev. Jonas Perkins, Sec.	Weymouth,		
	Ebenezer Alden, Tr.	Randolph,	1,352 48	
Taunton and vicinity,	Rev. Erastus Maltby, Sec.	Taunton,		
	Hodges Reed, Tr.	do.	474 59	
Pilgrim Association,	Rev. A. Jackson, Tr.	Halifax,	230 89	
Old Colony Association,	Rev. Samuel Nott, Sec.	Wareham,		
	Haydon Coggeshall, Tr.	New Bedford,	430 00	
Barnstable County,	Rev. Daniel Woodbury, Sec.	Falmouth,		
	Rev. N. Cogswell, Tr.	Yarmouth,	354 87	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	228 24	
Woburn Association,	Rev. Francis Norwood, Sec.	Wilmington,		
	Rev. S. Sewall, Tr.	do.	277 05—28,154 86	

## CONNECTICUT.

Litchfield County,	Rev. Epaphrus Goodman, Sec.	Torrington,		
	Charles L. Webb, Tr.	Litchfield,	3,740 00	
Hartford County,	Daniel P. Hopkins, Sec.	Hartford,		
	James R. Woodbridge, Tr.	do.	3,940 37	
Hartford Co. South,	Richard Hubbard, Tr.	Middletown,	1,082 11	
Tolland County,	Elisha Stearns, Sec.	Tolland,		
	Jonathan R. Flynt, Tr.	do.	1,177 56	
Windham County North,	Rev. George J. Tillotson, Sec.	Brooklyn,		
	Job Williams, Tr.	Pomfret,	758 76	
Windham County South,	Rev. Anson S. Atwood, Sec.	Mansfield,		
	Zalmon Storrs, Tr.	do.	599 26	
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	1,801 45	
New London and vicinity,	Courtland Starr, Sec. and Tr.	New London,	516 75	
Middlesex Association,	Rev. William Case, Sec.	Chester,		
	S. M. Pratt, Tr.	do.	801 34	
New Haven Co. East,	Rev. Zalva Whitmore, Sec.	North Guilford,		
	Samuel Frisbie, Tr.	Branford,	600 58	
New Haven Co. West,	Rev. Stephen Hubbell, Sec.	Woodbridge,		
	William Stebbins, Tr.	New Haven,	950 00	
New Haven City,	F. T. Jarman, Tr.	New Haven,	1,011 02	
Fairfield Co. East,	Rev. F. W. Chapman, Sec.	Stratford,		
	Silvanus Sterling, Tr.	Bridgeport,	960 68	
Fairfield Co. West,	Rev. Theophilus Smith, Sec.	New Canaan,		
	Matthew Marvin, Tr.	Wilton,	1,505 88—19,445 76	

## NEW YORK.

New York City and } Brooklyn, }	J. Talbot, Sec.	New York City,		
Auburn and vicinity,	William W. Chester, Tr.	do.	12,164 95	
Champlain Presbytery,	H. Ivison, Jr. Agent,	Auburn,	2,135 59	
Greene County,	L. Myers, Tr.		120 81	
Geneva and vicinity,	Rev. Dr. Porter, Sec. and Tr.	Catskill,	1,183 20	
Washington County,	C. A. Cook, Agent,		2,147 87	
Oneida County,	Marvin Freeman, Tr.	Salem,	312 00	
	Thomas Walker, Sec.	Utica,		
St. Lawrence County,	Abijah Thomas, Tr.	do.	2,724 13	
Central Aux. Society of } Western New York, }			397 00	
Monroe County,	Everard Peck, Sec.		528 50	
	Ebenezer Ely, Tr.	Rochester,		
		do.	3,269 18—24,983 33	

## NEW JERSEY.

Essex County,	T. Frelinghuysen, Tr.	Newark,	989 03	
Morris County,	Jacob M. King, Tr.	Morristown,	29 72—1,018 75	

## VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	William T. Traman, Tr.	Cincinnati, O.	3,191 75	
Western Reserve,	Rev. Harvey Coe, Sec.	Hudson, O.		
	Rev. Rufus Nutting, Tr.	do.	3,923 29	
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit,	1,776 77—8,891 81	
				\$117,700 94



## A P P E N D I X .

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INSTRUCTIONS *to the Rev. Messrs. ELIHU DOTY, JACOB ENNIS, ELBERT NEVIUS, and WILLIAM YOUNGBLOOD, Missionaries of the American Board of Commissioners for Foreign Missions to the Indian Archipelago.*

[Referred to at p. 77 of the Report.]

BELOVED BRETHREN,

The time you have so long desired has at length come. Having been set apart by the churches to the work of the ministry among the heathen, and bidden farewell to kindred and friends, you have come together to receive instructions with regard to your specific duties, and then embark for your distant field of labor. These duties, so far as we can foresee them and the time will permit, we shall now, by order and in behalf of the Prudential Committee, unfold to you.

To render these instructions the more intelligible, a brief view will first be given of the field of missionary labor to which you are going. It is that great archipelago in the Indian ocean, which became well known to Europe and was first frequented by her merchants about the time our continent was discovered. It forms the largest group of islands in the world, and contains a greater diversity of delightful climate than is to be found elsewhere. It is, if we may so speak, a *continent of islands*. Three of these, Borneo, New Guinea and Sumatra, are each extensive countries—the greatest insular portions of our globe. Java is not very inferior to Sumatra, and the peninsula of Malacca is of similar extent to Java.

Celebes, Luconia, and Mindanao, though of the third rank in the archipelago, are each as large as the greatest of the West India islands. Inferior to these in size, but larger than many hundreds of others in the group, and some of them containing half a million of souls, are sixteen other islands of the fourth rank; such as Bali, Lambok, Sambawa, Floris, Timor, etc. The length of this field is forty degrees of longitude close to the equator, not including the greater part of the immense island of New Guinea; and its breadth thirty degrees of latitude, extending from 11° south to 19° north. A radius of fifteen hundred miles, with the central point on the eastern part of the island of Java, would sweep the whole field from the northwest round northward to the east.

The population embraced within this extended area, is matter of mere conjecture. Java is supposed to contain five or six millions; Sumatra four millions; Borneo three millions; Mindanao, one million; etc.

Your mission belongs to the *fifth* series of efforts, or missions, which have been prosecuted, and prosecuted successfully, with a view to effecting great moral revolutions among the inhabitants of the Archipelago. The religion which originally pervaded the group, we may suppose to have been the same which is now found among the more savage of its tribes; to wit, Paganism in its crudest state, a mere superstition, without tangible opinions, and with but few rites. Such still exists in the interior mountains of Malacca, in large districts of Sumatra, over the greater part of Borneo, through the whole of New Guinea, and in hundreds of other islands great and small.

The *first* onset made upon this unformed superstition, as there is reason to believe, was by missionaries of the religion of Boodha. We have certain knowledge, indeed, that it was in this manner Buddhism was introduced into China, a few years after the crucifixion of our Lord. Chinese tradition attributes the remarkable saying to Confucius, that a *Holy One* should come from the West, who should deliver to mankind a perfect rule of virtue. Influenced, as has been conjectured, by a rumor of the events attending the advent of our Savior in Judea, in connection with this saying of Confucius, an emperor of China, in the year 65, sent an embassy to India, to bring from thence some disciples of the new-born sage. A single Buddhist missionary, thus introduced, and bringing with him the sacred books of his religion, began the work; and now that is the prevailing religion among 400,000,000 of human beings in the countries lying north of the Archipelago; that is to say, in Siam, Cambodia, Laos, Cochin-China, Tonquin, and China proper; among the wandering herdsmen and shepherds of Mongolia and Mantchooria, and in the Loo-choo and Japanese islands. In many of its rites and forms this religion bears a very striking resemblance to the church of Rome, but enjoins a state of stupefaction and apathy as the nearest approach to celestial bliss. The history of the introduction of this religion into the islands is lost, but there are magnificent monuments of it still existing in Java.

The *second* mission to the Archipelago was sent by the Brahmins of India, about seven centuries ago. The missionaries of this sect made a strong impression upon the island of Java, but were not long afterwards driven thence by the predominant influence of Mohammedanism. Brahminism is now the religion of the island of Bali, situated at the eastern extremity of Java, containing half a million of people; but is found no where else in the Archipelago.

Next after Brahminism came *Mohammedanism*; for Mohammed too has had his zealous and successful missionaries in those beautiful islands. It is about five hundred years since Mohammedan missionaries went from Arabia to the Malayan peninsula, and the Malays, when they were converted to the new faith, as they had been more effectually than any of the islanders, became the chief instruments of propagating it in the islands. The Moslem religion effected its final triumph over the Brahminic in Java just nine years before the Europeans doubled the Cape of Good Hope. It is now the religion of the Malayan peninsula; of the islands of Java, Mindanao, and Ternate; of a part of Sumatra and Celebes; and exists more or less in numerous smaller islands.

A *fourth* onset upon the religions of the islanders was made by the Papists, three centuries ago, in a vigorous effort to introduce their peculiar system of idolatry. They came first with the commerce and the arms of Portugal, and then with those of Spain. The result has been the nominal subjugation of the Philippine islands to the papal power, and the exclusion of the true gospel from that group of twelve hundred islands. Indeed, no where have protestant missionaries to encounter such determined opposition as they meet with from papal establishments in uncivilized portions of the world. By every means, and with invincible perseverance, the papists oppose our preaching, our schools, and the circulation of the holy scriptures. Had their missions in China been attended with permanent and general success, the result would have been more formidable to us than the present anti-social and exclusive



policy of the Chinese government. Doubtless it is well for the cause of truth and piety, that there is no more of papal influence left in that country. The astonishing prevalence, too, of Mohanimedanism among the nations and tribes of the Indian islands, just before the arrival of the papal missionaries, may have been designed by the God of heaven to serve as a barrier against their success; else had Java, and Sumatra, and Borneo, and Celebes, perhaps, been shut against us, as the Philippines now are. Happily, no where else in the Archipelago will you find that "Man of Sin" invested with power to offer much opposition.

Although the Dutch have, by their rapacity and violence, done much to prejudice the native mind in the Archipelago against Christianity, they have done also much to hasten the glorious result towards which we aim. Such is the fact in respect to their influence in Ceylon; such it will be found to be in Netherlands India. Indeed the protestant religion already exists in form, to some extent, and perhaps to some extent in spirit also, in all the more important of the Molucca or Spice Islands.

Within a few years, a new era has commenced in the religious history of the Indian islands; and your mission, beloved brethren, will help to mark this era for future times. A system of measures is now going into effect, by concert among different evangelical societies in three nations of Christendom, to publish the pure gospel of Jesus throughout the Archipelago, unaided by the civil power, unconnected with commercial companies and transactions. The peaceable and disinterested religion of the Savior has suffered terribly in former times, in the apprehension of the natives, by means of these connections. It has been made the instrument of political intrigue, the signal for rapacious violence, the badge of slavery. The native mind must be disabused. And the *fifth* and last great onset, the onset of truth, upon the religions of the Archipelago, is the one in which you, with other soldiers of the cross, are engaging, and will, with the smiles of heaven, effect this. It will do more. It will remove apprehension from the minds of the colonial governments, as to its influence upon the natives, and secure a more ample toleration for itself than it now enjoys. It will convince the natives that we seek not theirs, nor even them for selfish purposes. It will secure a hearing for the gospel of salvation, by which faith cometh, and so, through the power of the Holy Ghost, our labor shall not be in vain in the Lord.

Having taken this rapid view of the field of your future labors, and of the religious influences which have operated and are operating on the minds of the people, your attention is now called to a brief outline of your duties as a mission, and to such general hints and cautions as the occasion demands.

Embarking in the ship Ceylon, capt. Gore, you will, with the leave of Providence, proceed to the island of Java; and your object will be, under the guidance and with the favor of the King of Zion, to effect a new mission in some eligible part of the Archipelago. We send you to Java, because, with our present information, the only places in the Archipelago to which we should venture, in the first instance, to send so large a company, are to Batavia and Singapore; and considering our number of resident missionaries at Singapore, you will find more ample scope for your exertions in Java than at that place, while looking for a permanent residence. We hope, too, that you may find inducements for a permanent settlement in that large, populous, and beautiful island. Two things, however, are indispensable in the site of your mission; first, that you do not interfere with any existing protestant mission; and secondly, that you have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in your own minds, and also in the minds of your patrons at home. The Dutch have guarantied to the native Mohammedan population of Java the unmolested enjoyment of their religion, and have hitherto resisted missionary efforts among that portion of the community. Whether they will relax their policy, as the British authorities in India have done, so far as the employment of reasonable persuasion on

the native mind is concerned, is uncertain. We presume they will, as soon as they are convinced that insurrection will not result from the peaceable influence of the missionary of Jesus; since mere moral suasion cannot be an infraction of their treaties with the Javanese. We must pray, hope, and put forth our endeavors in meekness and heavenly wisdom. You should not require or expect too much from the government. What they yield to you, in addition to leave of residence on the island, will be done tacitly and informally; and you will beware how you ask for things which they may think themselves obliged formally to refuse.

As you cannot expect free access to the Javanese for some time to come, the site of your mission, if you decide upon a permanent location in Java, must be where considerable numbers of Malay and Chinese settlers are found.

You will, at all events, secure, if possible, a healthful temporary residence for your families in the neighborhood of Batavia, where you can apply yourselves to some of the more important language of the Archipelago, and at the same time be ascertaining your duty as a mission.

The languages you are yet to acquire will be the medium of your future influence as missionaries, and will determine the people upon whom you will operate. The choice you make will, therefore, be matter of great importance. Among the savage tribes of the islands you will find the languages numerous, while in the more improved communities they are comparatively few. Among the rude and scattered population of the island of Timor, for instance, there are not less than forty languages. On the islands Ende and Floris there are numerous languages. Among the cannibal inhabitants of Borneo, it is supposed that hundreds of languages may be found. But as we advance westward, civilization improves, and fewer tongues are spoken. In the considerable island of Sambawa there are but five languages. In the civilized portion of Celebes, not more than four. In Java, with five or six millions of people, only two languages. In the great island of Sumatra, with four millions, not more than six languages. The Javanese is the most improved and copious language in all the Archipelago, and its neatly written alphabet is used by two or three millions besides those who use the Javanese tongue. The Malay language, written with the Arabic character, is spoken on the Malayan peninsula and wherever the Malays are scattered. It is, in fact, the *lingua franca* of commerce throughout the islands, as the Italian is in the Mediterranean. The languages chiefly prevalent in Celebes are Bugis and Macassar; the former the most cultivated and copious, as the nation which speaks it is the most numerous and powerful.

Five distinct alphabets exist among the natives of the Indian islands—dissimilar from each other, and wholly unlike any that are known elsewhere. But the fact will encourage your labors in view of the variety of tongues in this vast insular field, that the great body of the people may be approached through the medium of a very few languages, and that all the tongues spoken in the Archipelago are remarkable for simplicity of structure. Unlike the great original languages of Europe and Asia, not one is complex in form. Though differing widely from the languages of every other portion of the globe, they have a remarkable resemblance to each other, in structure, idiom, and genius. But they are all, of course, deficient in expression on the higher and more abstract subjects, and especially on moral subjects; for the world of thought and reflection, and especially of holiness, is unknown to the people who speak them. The Scriptures have been translated wholly or in part into several of these tongues.

The Chinese everywhere make use of their own peculiar language; which, as you know, was a medium of thought long before the existence of any other language now spoken in the world; printed and stereotyped ages previous to the invention of printing in Europe; and is singular in its nature; difficult of acquisition by foreigners; but actually *read* by a greater number of persons than *speak* any other language on the globe.



Wherever you shall be located by the Providence of God, there can be little doubt that the Malay language will be useful to you all, and also that one or two of your number should become conversant with some one dialect of the Chinese tongue. Whether the rest of you should make the Malay, or Javanese, or Bugis, or some other language, your principal medium for publishing the gospel, must depend on the ultimate location of the mission.

This, of course, will be a constant subject for prayerful inquiry, until it is fully settled. As soon as a sufficient knowledge of the languages that are suitable for the purpose shall have been acquired, it may be expedient for two of you to visit some of the more important places on the eastern coast of Java, and in Borneo and Celebes; and you might even visit a few of the more important of the Dutch missions in the Molucca Islands. In this manner, you may bring the question of your location to a satisfactory settlement, and at the same time may throw important light upon the course of our future proceedings in the central and eastern clusters of the Archipelago. Our esteemed brother, Mr. Abeel, collected valuable information concerning the islands and missions just referred to, while in that part of the world, of which you will of course avail yourselves to the utmost; but his duty, while able to remain there, called his personal attention and inquiries to other portions of the field, where, as you well know, his labors were crowned with much of the divine favor. Had it pleased the Lord of missions to permit him to recover health sufficient to return with you, it would have been matter of grateful joy to him and you and ourselves.

In the progress of your inquiries, you will correspond frequently and freely with the Prudential Committee, and may expect from them such counsels as they shall be able to afford you.

As soon as may be a physician will be sent you; and we expect to furnish your mission with a printing establishment, whenever you shall have become fully settled.

The Committee will close these instructions, with some general hints and cautions demanded by the occasion.

1. Remember, beloved brethren, that it is *mind* you are going to operate upon. You will therefore direct your attention to the actual state of the mind; its intellectual and moral state—in individuals and communities. At the same time, seek for the causes which are acting upon it for good or for evil. Your appropriate sphere of action is not to be the external and material, but the intellectual and moral world. Your chief concern is to be with thoughts and feelings. The effects you will seek to produce must be wrought in mind, and the means you will employ must be adapted to the end you have in view. Above all things else, aim at a holy spiritual influence. It might, in the ultimate result, prove a blessing to the islanders, merely to give freedom to their intellectual powers, and to rouse those into action; but your aim will be at a far nobler object; not only to wake up the power of thought whenever you can, but to hold up the most excellent subjects before the thinking power, and bring every thought into subjection to Christ. The deeper your insight into the spiritual condition of the people, the more you will perceive that nothing short of the gospel can prove an adequate remedy for their maladies.

2. The preaching of the gospel will be the leading instrumentality in your remedial system of means and efforts. To this, education and the press will be powerful auxiliaries. For how shall a sufficient number of preachers be secured for so large a field? Shall they be sent from our own country? We cannot wait for a full supply from Christendom. Moreover, it may be doubted whether a full supply from Christian lands is desirable; and certainly it is unnecessary. The apostles did not send Jews from Judea, nor Christian ministers from the church of Antioch, to take the oversight of churches they planted in Asia Minor, Macedonia, and Greece; but ordained pastors in every place from among the native converts themselves. You will not find in any of the islands such schools as existed at Tarsus, Alexandria, and Athens. But semi-

naries of learning can be and must be created. In despair of procuring missionaries enough at home, we are using the means, and God is blessing them, for raising up a native agency in the several departments of evangelical labor. In addition to our common schools in all the missions, and to our higher schools at a number of them, we have eight colleges or seminaries in progress or in contemplation. One most flourishing institution of this kind is in Ceylon; another is at the Sandwich Islands; another is in Constantinople. One has been commenced in Syria. A convention of missionaries from different missions in the Levant met recently at Smyrna, to determine upon the site of a seminary for the Greeks. One will soon be commenced among the Nestorians of Persia; and another in the Mahratta country; and one on a large scale at Singapore. This last we hope, with the smiles of heaven, to make a better seminary for our purpose, than any of the boasted schools of antiquity would have been. And as our enterprise advances, seminaries must rise in Java, Sumatra, Celebes, Borneo, Siam, in different parts of China, and in many other countries; for in this way only can a native agency be expected to supersede the necessity of foreign labor. Let these institutions be founded, reared and instructed in prayer, and stand by faith in the Son of God; and in them let our native agency be thoroughly instructed. We prefer quality to quantity; efficiency to numbers; a few able men to a greater number of indifferent laborers.

3. One of the first things you will do on arriving in Java, will be to organize yourselves into a regular missionary community; with a secretary, treasurer, records of your united proceedings, and by-laws framed on the basis of the laws and regulations of the Board. All your proceedings as individuals will be subject to the direction of the mission; and in all cases, which come properly before the mission, the votes of the majority will be decisive; with the right, however, on the part of the minority, upon giving notice of their intention to the mission, to refer the case to the Prudential Committee. *Christian confidence* forms the basis of all these communities, and their vital principles are, that there shall be in them no whisperings, no jealousies, no wilfulness, no heart-burnings, no love of controversy, and always a spirit of mutual forbearance and concession. Before you leave your native shores resolve never to be parties in any strife or alienation among brethren, and never to countenance such a thing for a moment.

And as you should be perfectly united among yourselves, having every part, for the sake of christian order and efficiency, in complete and beautiful subjection to the whole; so your mission should move harmoniously as a part of the great system of missions we are forming in that portion of the world. You will have your own ecclesiastical polity, your own by-laws, your own action, independently of the other missions of the Board around you; and yet you will constitute a part of the system. For the present, Singapore will be the centre of that system. There will be the grand seminary of learning for the whole system, and there the grand manufactory of books; belonging alike to your mission and to each of the other missions of the Board in the Archipelago and in the continental countries on the north.

4. Your ecclesiastical relations are not affected by your relations to us; and experience has fully shown that there is no practical incompatibility, as there is none in theory, between the duties you will owe your several ecclesiastical bodies, and your duties as missionaries under the direction of the American Board. The faithful performance of both of these classes of duties will be expected of you. And these relations, and the duties thence arising, being properly attended to by all concerned, our whole system of action, however extended, will, if conducted in every part in humble and entire dependence on the divine agency, be orderly and efficient. So let it be. Let every man be at his proper post. Let every hand be employed about the right thing. Let every thought rest upon the proper object. Let every feeling be a burning desire that the Lord Jesus may be glorified throughout the world.



5. Again: Your civil relations will demand very careful attention. It is incumbent on the missionary to adopt the country to which he goes as his own. This you will do, for Christ's sake. The government of the country, whether Christian, Moslem, or Pagan, will be your government; the people your people; their interests yours. In this, making no improper sacrifice of patriotism, you will only yield yourselves to the influence of a higher principle as citizens of Zion. The gospel and the church of God belong of right and alike to all nations. In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but all are one in him. The Committee, however, must caution you to avoid forming connections with the government of the country in which you shall become established. As far as possible shun official intercourse with it, except when demanded by your safety, or required by the laws. Do not aim to attract the attention of the government. But if brought before kings and rulers for the gospel's sake, declare plainly your object and manner of life, without disguise or subterfuge. What the Holy Ghost will give you in that hour to say, will be the truth, and nothing but the truth, both in matter and manner.

6. Finally. It remains to say a few words concerning Miss Condit, the unmarried female connected with your mission. The Committee send her with high expectations of her usefulness in the department of female education. Her home will be in the family of her brother; but, excepting that she may not be removed from thence without her own free consent, or by a resolution of the Prudential Committee, she will be subject to the direction of the mission, and will regulate her proceedings accordingly.

And now, beloved brethren, dismiss all apprehensions respecting the future from your minds. The accommodations for your voyage are all that are necessary for your personal comfort, and are uncommonly favorable to your social happiness and improvement. Nor need you be apprehensive with respect to the field you are to occupy. There is work enough, at this moment, for hundreds of missionaries in the archipelago. The only question with respect to it left undecided for you is, which of the open fields is most eligible. For aught that is known to the Committee, every island, except the Philippines, is accessible to the protestant missionary. And the vast empire of China must soon be so. In this age of immense competition and enterprise, no earthly power can long debar the commerce of the world from a thousand leagues of cultivated and populous sea-coast, now that the inhabitants of that coast are known to be desirous of foreign traffic. The general sentiment of the trading millions of the earth, rising above all opposing law, and breaking over all barriers, will cause the voice of commerce to be heard along the whole extent of that coast, and its influence to be felt in the remotest interior. At present, however, it may be well that China is no more open to foreign religious influence. The protestant churches are far from being prepared to have so many millions of benighted men thrown fully and at once upon their christian benevolence. The Romish church is more awake to foreign missions than are the protestant churches. But the reformed churches are coming up to the work; while there are causes visibly operating to open the harbors, the noble rivers, the vast canals, the romantic vallies, hills, and mountains, and the countless population of China, to the missions of the Christian church.

The field to which you are destined is opening as fast as can be desired, and is full of promise. We may sow the good seed of the word with a broad cast. Your enterprise is a cheerful one. The missionary is not dead when he leaves his native land, as some seem to suppose. He lives, and is awake to the landscape, the bright sun, the mild breeze, the animated world around him. He is as cheerful, contented, happy, in his far-off post of duty, as any of the clergy in his native land. He would not change places with them. His, emphatically, is the promise of his Savior's presence. In this he rejoices with exceeding joy; and none, either male or female, when on their dying beds, are known to have regretted their consecration to the work of missions among the heathen.

Nor will you, beloved brethren and sisters, in the hour of death, regret the step that you are taking this evening. We believe you will ever rejoice in it. And the sainted spirit of Livingston, whose voice was one of the first that broke upon the silence and apathy of our American churches on the subject of missions to the heathen—he will rejoice, when informed by ministering angels of these first fruits of the harvest he so earnestly desired to see in the church to which he once belonged. The spirits of apostles and martyrs, and all the good, will rejoice in your mission. Yea, what is infinitely better, the Savior of the world approves of it; and his promise, “Lo I am with you always, even unto the end of the world,” which has given such joy to your predecessors, will be your blessed portion. You may die in early life. Like Munson and Lyman, you may die by the hand of violence. Still this glorious promise, in its full spiritual import, will be yours; and if you are faithful unto death, both you and your patrons will bless God for your going forth to the heathen. Beloved brethren and sisters, farewell.

By order and in behalf of the Prudential Committee.

R. ANDERSON,	} Secretaries of the A. B. C. F. M.
D. GREENE,	
W. J. ARMSTRONG,	

May 30, 1836.

### *Books in the languages of the North American Indians.*

The following is a catalogue of the books, tracts, etc., which have been prepared and printed under the patronage of the American Board of Commissioners for Foreign Missions, in the languages of the several Indian tribes, among which the missions of the Board have been established. Some of the works are simple translations, as will be seen; others are mainly translations from works in the English language, but considerably modified; while others are written anew. The missionaries of the Board have prepared them all for publication, receiving such aid as was needed from interpreters. With the exception of those in the Cherokee, which have been printed in the syllabic alphabet invented by Guess, one of the tribe, the works have been printed in the orthography proposed by the honorable John Pickering, of Boston, as a uniform method of writing the Indian languages, in an essay read before the American Academy of Arts and Sciences. The Choctaw, Creek, Osage, Sioux, Ottawa, and Abernauquis languages were first reduced to writing by the missionaries of the Board. The Cherokee printing has been principally executed at the press owned by the tribe, established at New Echota in 1828. In the summer of 1835, a press was put in operation at Union, formerly one of the Osage stations, for the purpose of printing in the languages of the several southwestern tribes. It is expected soon to be removed to Park Hill, near the Forks of the Illinois, about twenty-five miles from Dwight.

#### CHEROKEES.

		Pages.	Copies.
Cherokee Spelling Book in Roman letters, prepared by Rev. D. S. Butrick, etc.		Not reported.	
Cherokee Hymns, 1829, (in Guess's character,)	New Echota,	52	800
Gospel of Matthew, 1829,	do.	124	1,000
*Church Litany of the United Brethren, 1829,	do.	12	360
Cherokee Hymns, (2d edition,) 1830,	do.	36	1,500
Scripture Extracts, 1831,	do.	12	3,000
Cherokee Hymns, (3d edition,) 1832,	do.	36	1,750
Matthew, (2d edition,) 1833,	do.	124	3,000
*Poor Sarah, (religious tract,) 1833,	do.	12	3,000
Tract on Temperance, 1833,	do.	Not reported.	
Tract on the duties of the marriage relation, 1833,	do.	do.	
Matthew, (3d edition,) 1834,	do.	124	3,000
Acts, do.	do.	124	3,000
Scripture Extracts, (2d edition,) 1834,	do.	24	1,500
Cherokee Hymns, (4th edition,) 1835,	do.	prob. 48	Not rep.

\* Prepared and printed by missionaries of the Board, but at the expense of the United Brethren.



		<i>Pages.</i>	<i>Copies.</i>
Select Passages of Scripture, 1836, - - - - -	Union,	24	5,000
Cherokee Hymns, (5th edition,) 1836, - - - - -	do.	48	5,000
Cherokee Almanac, 1836, - - - - -	do.	16	450
Cherokee Alphabet, lithographed, (1835,) in large characters, (with the Roman letters indicating the sounds of the syllables) on a broad sheet, - - - - -	Boston,		300
Other cards lithographed; viz.			
Ten Commandments, - - - - -	do.		300
Fourth Commandment, - - - - -	do.		300
Eighth do, - - - - -	do.		300
The Prodigal Son, with cuts, - - - - -	do.		300
The Star in the East, do. - - - - -	do.		300
John Preaching in the Wilderness, with cuts, - - - - -	do.		300

## CHOCTAWS.

Choctaw Spelling Book, (English translation,) 1825, -	Cincinnati,	84	500
Chahta Holisso, (Choctaw Book,) 1825, - - - - -	do.	64	600
Spelling and Reading Lessons on sheets, were printed in 1827, - - - - -	Greensboro', Ala.		Not rep.
A small Spelling Book, 1827, - - - - -	do.	15	do.
Chahta Holisso Atukla, (2d Choctaw Book,) 1827, - - -	Cincinnati,	144	750
Spelling Book, (2d edition,) enlarged, 1827, - - - - -	do.	160	750
First part of the foregoing, 1827, - - - - -	do.	60	250
Chahta Uba Isht Taloa, (Choctaw Hymns,) 1829, - - -	Boston,	84	1,000
Chahta Holisso, (2d edition,) 1830, - - - - -	do.	108	3,000
Chahta Ikhananchi, (Choctaw Instructor,) containing a summary of Old Testament History, (27 cuts,) 1831, - -	Utica,	157	1,250
Holisso Holitopa, (selections from Luke and John,) 1831,	do.	152	1,000
History of Joseph, 1831, (3 cuts,) - - - - -	do.	48	1,250
Chahta Uba Isht Taloa, (2d edition, enlarged,) 1833, - -	Boston,	162	3,000
Tract on the Sabbath, 1834, - - - - -	do.	18	3,000
Choctaw Spelling Book, (3d edition, with cuts,) 1835, -	do.	72	3,500
Chahta Na-Holtina, (Arithmetic,) 1835, - - - - -	do.	72	1,000
Ulla I Katikisma, (2d ed.) (Dr. Watts' 2d Catechism for children,) 1836, - - - - -	do.	16	2,000
Religious Tracts, (2d ed.) (Part of Chahta Atukla,) 1835,	do.	30	2,000
Family Education and Government, 1835, - - - - -	do.	48	1,500
Choctaw Almanac for 1836, - - - - -	Union,	16	Not rep.

Mr. Byington has a Choctaw and English and English and Choctaw Dictionary, embracing 12,000 or 15,000 words, probably nearly all the important words found in the language, arranged and nearly ready for publication. Other books and tracts are nearly ready for the press.

## CREEKS.

Muskoki Imunaitsu, (or Creek Assistant,) with cuts, 1834,	Boston,	101	500
Short Sermons and Hymns, 1835, - - - - -	do.	35	500
Istutsi in Naktsoke, (Child's Book,) with cuts, 1835, - -	Union,	24	Not rep.

## OSAGES.

Washashe Wageressa Pahugreh Tse, (Osage First Book,) 1834,	Boston,	126	500
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## OJIBWAS.

Ojibue Spelling Book, 1833, - - - - -	Utica,	72	500
Ojibue Spelling Book, (2d edition,) 1836, - - - - -	Boston,	107	500
Old Testament Stories and Natural History, 1836, - - -	do.	72	500
Gallaudet's Picture Defining and Reading Book, and New- Testament Stories, 1836, - - - - -	do.	124	500
Ojibue Hymns, by Peter Jones, written in the orthography of Mr. Pickering, by the missionaries, 1836, - - - - -	do.	40	500
Six Cards—Alphabet and short syllables, 1836, - - - - -	do.		500

## SENECA.

Spelling Book, 1829, - - - - -	Buffalo,		Not rep.
Two small collections of Hymns, 1829, - - - - -	do.		do.
Gospel of Luke, with a translation, 1830, - - - - -	New York,		500
Sermon on the Mount and 30 hymns, 1830, - - - - -	do.		500

## OTTAWA.

A small book containing spelling lessons, passages of Scripture, and a few hymns, 1830, - - - - -	Detroit,		Not rep.
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## ABERNAQUIS.

Spelling and Reading Book, 1830, - - - - -	Boston,	90	500
Religious Tracts, 1830, - - - - -	do.	36	500

## SIOUX.

Sioux Spelling Book, 1836, - - - - -	do.	22	500
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